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0. INTRODUCTION

In 1921 the whole island of Ireland was partitioned in two parts: in one side The Republic of Ireland became a reality for those who wanted a country outside the British rule and in the other side, a new country born; Northern Ireland, a British governed part.

Northern Ireland, then, became a conflict place yet there were still two identities or communities in fight with each other; there was still the need to be fighting for the defence of the whole united Ireland or for the belonging to Great Britain. Due to this fact, Belfast -the capital city of Northern Ireland- was known as the part where 'The troubles' took place; it was a really conflictive city where its inhabitants were push to pick up a side.

As we will see, that need to be positioned drove into the division of the city in two parts: The Catholic/Republican and the Unionist/Protestant, creating a sectarianized city. Schools, social space, neighbourhoods, sports, music, language, culture, friends, and everything related with one's process of socialization was hugely marked by sectarianism, creating two main different ethnonationalities.

Being raised between those two strong identities in fight, then, became a nightmare for the people who couldn't fit into the ethnonationalities' discursive narrative in the creation of their social image. Those were LGBT people.

Here, we are going to analyse how is being an LGBT person in Belfast and which are the struggles that they must face. Nevertheless, we are going to base our analysis only with lesbian, gay and bisexual people yet the length of the analysis didn't let space to analyse the trans identity.

I. THEORETICAL FRAMEWORK

I.BELFAST, NORTHERN IRELAND I.I. ETHNONATIONALITIES

Firstly, to begin to explore the casuistry of the main question, we must start with Colin Coulter's definition of ethnicity where he says that "Ethnicity is essentially a definition of personal and collective selfhood" (Colin Coulter, 1999:10a). In Northern Ireland, this ontological process of definition –who and what we are- is different between Nationalists and unionist; they have different senses of peoplehood. On the one hand we have the Nationalist/Republican/ Catholic identity which is defined through their political ideology –the idea of a united Ireland and the incorporation of the Irish culture in their quotidian life- and on the other hand the Unionist/Protestant identity which is defined through the English culture. Those identities, as we will see further, are enforced by sectarianism; a process of division through Belfast's society by those two main identities. Therefore, as Coulter (1999) says we should talk about ethnonationalities yet ethnicity refers to the belonging to a group through culture or physical features and those identities are also cross-cut by nationalist or the feeling of belonging to a certain nation –Ireland or the United Kingdom.

However, those identities can't be analysed as homogeneous since they are also developed through gendered discourses about nationhood and national identity, creating the idea that there is a "national people naturally bounded to a national territory through history, culture and shared bones" (Ashe, 2008:159). Hence, it is through gender discourses that a sense of nationhood and national identity has grown up between those two ethnonationalities. When we are analysing the Irish ethnonationality, we can notice that they define women through two main leading figures of the traditional Irish culture: Mother Ireland –defined by her sense of motherhood, vulnerability, innocence, goodness and emotional and sentimental force- and Mary the mother of God –representing womanly goodness and womanly suffering. Those two main figures turn into the definition of Irish femininity and they are seen as 'normal, moral and natural'. On the contrary, males are defined through an Irish mythological icon: Cuchulain –a male warrior who fought for his country. Here, masculinity is defined through the ideals of bravery, courage, sacrifice and the physical protection of the nation. As a result, those ethnonationalities have developed into the man's assumption of a public and military role giving them a power position in relation to women. Moreover, this also takes out women from the 'troubles' by not giving them the possibility to take part of or having an active role in them. However, as the conflict pierced the personal boundaries and even more in

the republican side, a group of women got organised in a women guerrilla named 'Cumann na mBan'.

On the other hand, Unionists also have a gender difference marked through the domination of the public and political life by men; the unionist's organisations are only male organisations and they are the only ones who take part of the conflict not only using force but also by taking part of the marches and the public appearances. Women only take part of those appearances –like marches- by providing food, taking care of the children and supporting men's cultural and political leadership. Finally, Yuval-Davis and Anthias (Ashe, 2008) underline five main functions of women in their nationalist communities. They say that "women act as the biological producers of the national people; reproduce ethnic boundaries; participate in the ideological reproduction of the collective community and act as transmitters of its culture". Nevertheless, we should have in mind that is in the working-class areas where sectarianism is stronger as it is between working class people where the confrontation was more present (Coulter, 1999b). Therefore, those identities are also stronger in working-class areas.

Secondly, Kitchin and Lysaght (2004) take Walshe and O'Dowd statement where they say that the fight between Irishness and Britishness creates two main big images: the colonisers –in this case, the British empire- and the colonised –Ireland. These two big mental images are followed by two gendered identities; the colonisers as the masculine –and thus dominant- and the colonised as feminine –the passives. Therefore, "both 'coloniser and colonised are linked together in a reciprocal but mutually destructive relationship within which the identity of each is forged'" (Kitchin and Lysaght, 2004:91); they create hypermasculine relations that privilege heterosexuality and masculinity, yet homosexuality and femininity were seen as feminine and weak (Kathryen Conrad, 2001). Keeping this information and Kitchin and Lysaght's argumentation about the 'fight' between colonisers and colonised it is not surprising the fact that, for example, the Gaelic Athletic Association and the Gaelic League developed a discourse based on a 'normative masculinity' or that the republican propaganda highly linked masculinity with militarism and the fight for liberty, yet the Irish community couldn't be seen as weak in the British eyes. However, the British community should also reaffirm their coloniser identity by also having a normative masculinity. Both identities, then, followed violent heterosexual hypermasculinities patterns. So, in brief, we could say that Northern Ireland is a place where two main, and opposite, ethnonationalities identities are in fight. Because of that, we can assume that there is a need for those two communities or identities to claim a strong identity. As we have been saying all the time, this identity is sustained by a powerful heterosexual hypermasculinity pattern.

Furthermore, we should link this theoretical explanation with the power that the State has in constructing a hegemonic narrative about the identities of its nation. Along these lines, Kathryen Conrad (2001) shows that in the bourgeois nationalism –the Nation-State- the State has the power to build narratives and to make them hegemonic.

Moreover, Northern Ireland's two main cultures or identities have produced a society with a strong sectarianism; the schools, music, sports and neighbourhoods are sectarianized. This polarisation of the Northern Irish society makes every individual that lives in that country to take a place in their society. However, this is not a personal choice, yet it is bounded into one's ethnicity and feeling of nationhood; one's family culture, places of socialisation and discourses (Coulter, 1999).

II. BEING LGBTQ IN BELFAST

II.I. GENDER AND LGBTQ IDENTITIES IN BELFAST

To start investigating about how LGBTQ identities are constructed in Belfast's society, we should first start by claiming that every narrative that is created about sexual diversities is a narrative of power, yet every culture has a control of the sexual practises that exist (Viñuales, 1999). Moreover, we should have in mind that those sexual identities are constructed through discursive and material practises from social relations to the state institutions. As we have been seeing, in this case the State has the control to develop Belfast's two main ethnonationalities and thus, identities. As Foucault says, sexual identity is something historically and spatially contingent, changing on time and space (quoted by Kitchin and Lysaght, 2004). Moreover, Judith Butler says that sexual identities are constructed by performances which are shaped by aspects of identity and social or political context in which they are performed (quoted by Kitchin and Lysaght, 2004 and Salih, 2002). Rob Kitchin and Karen Lysaght (2003:491) say that there's a discursive regime in which "institutions and communities wield power through a process of definition an exclusion, intelligibility and legitimacy".

As we have also been saying in the previous part, the two big main ethnonationalities that have been growing among Belfast's society have a strong root in religious boundaries, creating an archetype of being <<a woman>> and <<a man>>. In this sense, Kitchin and Lysaght (2004) claim that the nationalists/republicans followed the Catholic Church 'Natural Law' and unionists/loyalist followed Calvin's central theological formulations. The first one – 'Natural Law'- consisted on two main precepts: "first, that one must do good and avoid evil; second, that it is in nature that we can find the moral

values that enable us to distinguish between good and evil” (Hug, 1999 cited by Kitchin and Lysaght, 2004). Then, as we can notice, homosexuality was seen as an objective disorder and a crime against nature. On the other hand, protestants believed –as John Calvin stated- that the individual was a sinner and it should be the individual’s community the one that had the religious duty to discipline “those who ‘backslide’ into ungodly ways” (Kitchin and Lysaght, 2004:87). Then, those who are sinners are not allowed to “live lives which sully the ‘theatre to God’s glory’ which the world should represent” (Kitchin and Lysaght, 2004:88). Here, homosexuality was also seen as a way to sin.

Apart from this, the big image based in the <<colonised>> and the <<coloniser>> that we have mentioned before has also a huge effect in being LGBTQ in Belfast, yet, As Kathryn Conrad (2001) says, the British and the Irish government both tried to preserve their gender narrative identities where gay and lesbians were excluded. Moreover, by this process of being defined by the fight of having ‘another’ discursive narrative, those identities had to be as stronger as possible since the hegemony of the narrative discourse in senses of a National identity was in stake. Therefore, homosexuality was seen as an antisocial behaviour which had to be banned or sent out of their community, as we are going to see in further examples. Hence, we could conclude by saying that “much of the heterosexism in Northern Ireland, although drawing on common heteronormative discourse, is supplemented by religious, postcolonial and political discourses that create particular productions of space; ones that are often cross-cut by sectarianism” (Kitchin and Lysaght, 2004:493).

One clear example on how those ideal creations have an effect on LGBTQ’s people marginalisation of their societies is the 1937 Irish constitution in which homosexuality was banned and seen as bad for the common good (Kitchin and Lysaght, 2004) or the fact that paramilitaries condemned LGBT communities (Duggan, 2008).

Finally, there is another example, given by Kathryn Conrad (2001) that shows the case of the St. Patrick’s parades in New York where the Irish Lesbian and Gay Organisation (ILGO) wanted to organise their own parade and the organisers banned their entrance so as to “legitimize a certain narrative or Irish identity, one based on a history of Irish Catholicism, patriarchy and, of course, heterosexuality” (Conrad, 2001:133). The problem here resides on the fact that, as the Irish-Americans were out of their country - the Republic of Ireland- they had to establish again their national identity in a land where they were seen as foreign; where they did not have the power to create their own narrative identity as they were not the only ethnical group. The author notes, therefore,

a “profound anxiety about the stability of the Irish ‘nation’ at times and places of crisis” (Conrad, 2001:134).

III. SURVIVAL

III.I. SURVIVALS STRATEGIES

Marian Duggan (2008) has brought an important focus in the debate by saying that with the arrival of the peace process new prejudices emerged being homophobia one of them. She says that –as Steenkamp claimed- the impact of violent values and norms in Northern Ireland society has driven both communities to tolerate some of the individuals’ violent behaviour where homophobia lead an ‘acceptable level of violence’ and, thus, “may be tolerated for the greater good of the peace process” (Duggan, 2008). On this matter, Rob Kitchin and Lysaght (2004) in their work *Heterosexism and geographies of everyday life in Belfast* they study the effects of Belfast heterosexism in lesbian, gay and bisexual people. They start saying that this heterosexism is directly cross-cut by sectarianism and the acceptance of the communities on which one belongs to. They say that once you are rumoured or proven to be gay or lesbian you must deal with the pressure to leave or try to survive into your community. They also say that this heterosexism is manifested in a multiple way such as the legislation, the unsympathetic and hostile policing and homophobic violence and intimidation. However, as Maria Duggan (2008) has shown before, most of the violence is perceived through intimidation and physical violence. The most analysed types of violence are name calling, verbal abuse and threats, hate mail, staring, spitting, cold shouldering, school bullying, vandalism of property, forced eviction and physical attack (Kitchin and Lysaght, 2004). Finally, they claim that in order to avoid Belfast’s heterosexism, what LGB people have been forced to do is to create a range of spatial strategies. They name three main strategies: ‘compartmentalisation’, ‘self-policing’ and ‘passing’.

The first one, they say, “consisted of individuals dividing up aspects of their lives into places or situations in which they were willing to be out, and those where they sought to keep their sexuality hidden” (Kitchin and Lysaght, 2004:) (referred to compartmentalisation). The second strategy (self-policing) is the “careful management of where one visits (whether identifiably out or closeted), and the self-surveillance of clothes, behaviour, mannerisms, and so on that might lead to the identification of sexuality” (Kitchin and Lysaght, 2004:). And finally, the third strategy (passing) “was a form of self-policing and consisted of acting as if straight and, if necessary, reproducing heterosexist behaviour to avoid raising suspicion” (Kitchin and Lysaght, 2004:). In their analysis, they show different examples of Belfast’s heterosexism on which their survey’s

respondents had to develop at least one of the previous strategies. In order to do so, they analyse three different spaces: home, workplace and social space. In the first one they conclude saying that –under the pressure to put in risk their family’s security and belonging to their community- LGB people kept their ‘gay appearance’ hidden or simply they didn’t tell their families about their sexual option. Moreover, when choosing a new place, they try to avoid working-class areas and move to a more cosmopolitan space where there’s a transient population, yet the accommodations are shared or rented houses. When it comes to the workplace, what LGB people often do is also to hide their sexuality in order to avoid a confrontation or because of the fear to become isolated. However, in the 1998’s Northern Ireland’s Act, a new policy came out which consisted on giving a legal protection from discrimination –especially in homophobia bullying. Nevertheless, this new policy only had effect in public service employments but neither worker’s in that area felt completely free to show up their sexuality. One of the conclusions that they also give in workplace’s analysis of heterosexism is that the degree of acceptance given to someone’s sexuality is directly related to someone’s relative power within the organisation. Finally, they analyse that social space it is where “individuals were much more selective when revealing their sexual identities, and consequently their actions and dress” (Kitchin and Lysaght, 2004:). Regarding this, Kitching and Lysaght also identify an urban area near to the city centre which appear to be more ‘gay-friendly’ and which has several gay clubs or pubs: those areas appear to be the ones where gay and lesbian people use to feel the more comfortable. Although the security that they have in those places, many people often only attend sporadically to those places or never do so, yet they don’t want to assume the risk of being tagged as gay or lesbian in a cross-cut, sectarian, heterosexist society (Kitching and Lysaght, 2004).

III.II. THE ‘PINK-POUND’

After all, we can conclude that LGBTQ identities do not fit into Northern Ireland’s understanding of the ‘two communities’ since segregation and the ethnonationalities identities ban homosexuality from their narratives. However, we can see (Kitching and Lysaght, 2004) (Duggan, 2008) (Kitching and Lysaght, 2003) (Conrad, 2001) that there is something new that we should consider. It all comes from capitalism and its economy strategies; the ‘pink-pound’. This is a new term designed to talk about all the new strategies coming from capitalism to create a new consumer; the gay man [notice that this new economy is much more related with gay man –cisgender, occidental, white and middle class- rather than lesbian women (Yustres, V., 2014)]. A new sort of business, products, pubs, clubs or places, then, become gayer friendly or, directly, were designed

only for gay man. In Belfast, we have a huge example with the new pubs and clubs designed for gay people being Kremlin the most known. Hence, by this new capitalist strategy, new consumers take part of the public space creating their own business and products.

Those ideas are closely related with the liberal understanding of citizenship and, thus, the sexual citizenships (Kitchin and Lysaght, 2004). Here, the right of being considered a full citizenship is “both a set of practices (cultural, symbolic and economic) and a bundle of rights and duties (civil, political and social) that define an individual’s membership in a polity (usually a nation-state)” (Isin and Woods, 1994, p.4, cited by Kitchin and Lysaght, 2004). Hence, citizens, in order to be a ‘good citizen’ have some duties. Therefore, to be a good sexual citizen you must follow “‘appropriate’ sexual acts, behaviours and identities as defined by the State and wider society” (Kitchin and Lysaght, 2004:84). Relating this with the ‘pink-pound’, a ‘good gay’ comes from accepting a bunch of gay sexual behaviours defined through a heterosexual and patriarchal system (Yustres, V. 2014).

This may seem a wonderful way for those gay men to be considered part of the citizenship but, at the same time there is some rules to follow: the gay family has to be as much similar as the heterosexual families; nuclear conception of the family, not being or acting ‘too gay’, having a monogamous sexual-affective relationship and, thus, being ‘normal’ (Yustres, V., 2014). Then, a new debate appears: what happens with those ‘bad queers’? All those people that do not understand their sexual identities as a binary option since gender is neither binary yet is something much more than being a ‘women’ or a ‘man’, since there is a bunch of gender identities (Butler, 2011) (Salih, 2002) and which doesn’t want to follow those ‘consumer rules’ that the ‘pink-pound’ brings, have no space into Northern Ireland’s society.

II. METHODOLOGY

II.I. HYPOTHESIS

The two main hypothesis that drive my thesis are the following:

H₁: Due to Belfast's sectarianized society lesbian, gays and bisexual people receive a big range of homophobia when they come out.

H₂: Due to Belfast's sectarianized society lesbian, gays and bisexual people try to hide their sexuality.

From these two main hypotheses fifteen sub hypotheses are broken down. Those are more specific situations which are derived from the previous hypothesis. In relation with the existence of two main ethnonationalities in Belfast's society, we can hypothesize the following:

- H₁: The strongest link with religion or a certain community influences the acceptance of a non-heterosexual sexuality.
- H₂: Dissident sexualities are banned from every community's national discursive narrative of their identity.
- H₃: The peace process let some prejudices or violence still existing for a common good.
- H₄: Once you are discovered to have a dissident sexuality you are pushed to leave your family's community.

In relation with the strategies to survive or to avoid homophobia that LGB people from Belfast develop, we can claim that:

- H₅: Most of the homophobia is perceived through intimidation and verbal violence.
- H₆: There are some places where one avoids because of their sexual identity.
- H₇: There is a self-policing of clothes, behaviour and mannerism to hide one's sexual identity.
- H₈: Sometimes there is a reproduction of homophobic attitudes to avoid violence against someone's sexual identity.
- H₉: Some non-heterosexual people act 'as if straight' to avoid homophobia.
- H₁₀: Social class is related to the acceptance of dissidence sexualities.
- H₁₁: LGB people tend to hide their sexualities at work.
- H₁₂: The degree of tolerance of your sexuality -in your workplace- depends on your work's position.

- H₁₃: There are some places where LGB people would never go or would never show freely their sexuality.
- H₁₄: The 'gay area' is a safe area for most of the LGB people.
- H₁₅: There's a pattern of 'being gay' that is more accepted: being a man, white, middle class, youth and masculine.

In order to be able to identify all these hypothesis and sub-hypothesis and try to refuse them, we have used a qualitative methodology yet the dimensions of the object that we were studying touched the personal bounds and it is between qualitative analytical techniques such as deep interviews when we can get closer to the interviewee and it is when we can get a more extended range of information.

It is because of the previous said that we have developed a questionnaire based on three main blocs. The first one belonged to the interviewee's relation with a certain ethnonationality or his/her family's relation with a certain community. The second bloc was named *space and strategies to survive* and it had the aim to get information related with the interaction of the interviewed with the social space, the workplace and his or her home. Finally, there was a bloc designated on the pink-pound where it was searched information related with the gay area and with the social acceptance of a certain way of 'being gay'. The questionnaire is annexed at the end of the body text in the Annexe's ¹part.

The starting point of the fieldwork was quite easy, yet it departed from a previous experience-based of the situation. Hence, the hypothesis developed, the places where to go to obtain interviewees, the previous knowledge of the city and its sectarian parts made it easier for starting to have the tools for analysing the main questions. However, there was a need of an epistemological rupture, so the starting point was full of preconceived notions and maybe prejudices of one and other side of Belfast's ethnonationalities.

¹ Annex 1

III. ANALYSIS' MODEL

III.I. UNITS OF ANALYSIS AND FIELD ANALYSIS

The field of analysis of the thesis is going to be all Belfast's society with no area divisions or priorities yet what is wanted to be observed is all the society in all. In terms of the units of analysis, there were some previous requirements which are going to be exposed in the following table:

SEX	AGE RANG	SOCIAL CLASS	ETHNONATIONALITY	SEXUAL IDENTITY	UNITS
Female	15-35	Working-class	Protestant/Unionist	Lesbian or bisexual	1
Male	15-35	Working-class	Protestant/Unionist	Gay or bisexual	1
Female	15-35	Working-class	Catholic/Nationalist	Lesbian or bisexual	1
Male	15-35	Working-class	Catholic/Nationalist	Gay or bisexual	1
Female	35-75	Working-class	Protestant/Unionist	Lesbian or bisexual	1
Male	35-75	Working-class	Protestant/Unionist	Gay or bisexual	1
Female	35-75	Working-class	Catholic/Nationalist	Lesbian or bisexual	1
Male	35-75	Working-class	Catholic/Nationalist	Gay or bisexual	1
Male	35-75	Mid-class	Either Protestant/Unionist or Catholic/Nationalist	Gay or bisexual	1

Female	35-75	Mid-class	Either Protestant/Unionist or Catholic/Nationalist	Lesbian or bisexual	1
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However, even it was thought that the access of the units of analysis would had been easy, since there was not much time to do the interviews because of the investigator's place to live was in a different country and because of the investigator's job that did not let her have many free disposition, the numbers of the units of analysis rose down and became finally these ones:

SEX	AGE RANG	SOCIAL CLASS	ETHNONATIONALITY	SEXUAL IDENTITY	UNITS
Male	72	Mid-Class	Protestant/Unionist	Gay	1
Male	34	Working- class	Protestant/Unionist background but now self-defines as Nationalist	Gay	1
Male	21	Mid-Class	Catholic/Nationalist background. Is from the Republic of Ireland	Gay	1
Female	21	Mid-Class	Protestant/Unionist. Is from England	Bisexual	1
Male	21	Working- class	Protestant/Unionist	Gay	1

Because of the lack of units of analysis and the lack of time to do them, there was one interview that was done at the same time with another one, so two subjects were interviewed at the same time:

Male	21	Mid-Class	Catholic/Nationalist background. Is from	Gay	1
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			the Republic of Ireland		
Female	21	Mid-Class	Protestant/Unionist. Is from England	Bisexual	1

However, those subjects previously knew each other, and it was easier for them to answer personal questions yet there was already a confidence. Finally, due to the lack of subjects, a new technique of analysis appeared; the online interview. This was used because it was impossible to sort out a meeting day with one of the subjects and -in order to not to lose the subject's perspective and information- the questionnaire was sent to the subject and then it was forwarded with the answers on it. The content of the questionnaire was softly changed because of the new approaching technique; the result of the final online questionnaire can be seen at the Annex 2. The subject's profile was the following:

Male	21	Working-class	Catholic/Nationalist background.	Gay	1
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The transcription of the interviews is engaged at the Annexes part with the name of *Annex 3: Transcriptions of the interviews.*

III.II. ANALYSIS CATEGORIES

In the analysis of the interviews there was made a categorisation of the information so as to be able to make a complete and comparative analysis of the situation within all the subjects. Because of that, some of the information was clustered in five codes with some sub codes in it. Nevertheless, the need to include a main code appeared from the main hypothesis yet, what is wanted to observe during all the thesis is the degree of homophobia. Thus, the final categories were the following:

MAIN CODE	CODES	SUB CODES
HOMOPHOBIA	ETHNONATIONALITIES	COMMUNITY
		ENVIRONMENT
		ACCEPTANCE
		DISCURSIVE NARRATIVE
		LEFT OUT
	HOME	EXPRESSIONS OF VIOLENCE
		PREFERENCES
	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE
		SELF-POLICING
		COMPARTMENTALISATION
		PASSING
	WORKPLACE	WORKPLACE'S POSITION
		FREEDOM OF EXPRESSION
	GAY AREA AND PINK- POUND	INCLUSION
		GOOD GAY

III.III. ANALYSIS OF THE DATA

After building an analysis -engaged at the annexes part with the name *Annex 4: Analysis of the interviews*- using the designed codes and subcodes, we can summarize the following:

In reference to the belonging of a certain community, we can conclude that all of them had a background in which they were settled within a certain community -either the Protestant or the Catholic. This background was based on having all their socialization by both communities' discursive narrative; they used to go to the community's school, all of them had parents who used to go to the Church and all of them were surrounded by friends from their community. Moreover, we can see in the second narrative that the interviewee's father was a member of the paramilitaries although he finally quit it, yet he no longer followed the community's commandments, so he decided to put them away from his own community. In the same vein, the fourth interviewee's step-dad thought that was essential for kids growing up between a protestant -in this case- background, developing huge statements of behaviour and putting a lot of emphasis in the gender rules. However, we must also say that the link between their families and their community -except the two cases explained previously- was soft; it was only a way of socializing, but they never took a big part of the conflict itself. Moreover, all of the interviewees don't define themselves anymore as a part of a community although the first interviewee keeps his link with the Protestant religion and the second one defines himself as a Republican/Nationalist but only in terms of politics. In terms of environment, all of them felt the fear of coming out and being left out of their community as well as not being accepted by their families. This was because homosexuality was banned in their socialization or was a big taboo: all of them were surrounded by an atmosphere full of homophobia and with strong gender rules. Religion took a big part on building this heteronormative frame and they all had the feeling that there was a huge narrative based on being heterosexual, follow the appropriate gender rules and developing your life in this way.

In terms of acceptance, the first interviewee had so many fears of being rejected by his wife and children once he would come out. When he did, they didn't accept it -although his children finally did- and broke up all the links he had with them and with his then circle of friends. Moreover, he never told his parents about his sexuality. He also points out that one of his work-circle friend -who is now in the supreme court and had to deal with

the Bakery Case²- was agree with his own vision of the case even though he was from Northern Ireland, which clears us the homogenic discourse between Northern Ireland about LGBT people. He states to have suffered verbal violence for his sexuality. Also, he knows from a guy who was immediately sent out of his community when he came out to his parents; he was sixteen years old and the LGBT organisation in which the interviewee works had to help him finding a new house. The second interviewee found no acceptance within his school mates when he first came out at the age of sixteen and so he decided to hide it again. It wasn't until the time that he went to University -after suffering depression and having huge problems with alcohol- that he came out. Then, his family was supportive and so his university friends, but still for his extended family his sexuality is a taboo. However, he knows from a guy who was told by his father to be straight again; he was fired from the family's business, he was sent out from school and he had to live in his dog's shelter until he finally told his family that he was now fixed. Finally, he has the feeling that the more your family supports political parties such as DUP³, the more religious -in terms of following a religion which bans non-heterosexual sexualities- your family is, the more fears you have in coming out. In the same way, the third interviewees think that the more extreme your family is in terms of belonging and taking part of a certain community, the more homophobic they are. In the same interview, the guy -whose family was from Belfast- had a huge acceptance from his nearer family but still it's a taboo for his extended family. The fourth interviewee had many pressions in following the masculine gender rules by order of his step-dad who was never supportive with his sexuality. In fact, the interviewee was left out from his step-dad's family -because he wasn't real blood- and he didn't want to tell them about his sexuality because of fear of being more rejected. He also had fears of not being accepted between his class mates in school -he tried to be the best in every subject so as to avoid being rejected for being gay- yet he knows many cases in his community in which a boy and a girl were bullied by their class mates and teachers for being openly gay or lesbian. Moreover, he has a friend who is terrified to tell his family about his sexuality, yet his father has a strong link with his community's Church and he knows that he is going to be rejected if he ever comes out. Finally, the fifth interviewee had many fears in coming out and it was a painful process to him. He thought that once he would do it, he would have to leave the country, yet his school, community and Churches were very homophobic: homophobia was banned and seen as a non-appropriated behaviour. Also, there was a strong demand on following gender rules. So, we can say that between all the

² Explained later.

³ Democratic Unionist Party

interviewees, there was a huge discursive narrative in both communities about which kind of sexualities were accepted and which weren't. Moreover, the gender rules were also strong. For example, the second interviewee is now living in a strong Protestant/Unionist community with a strong link with paramilitaries -the UVF ⁴and the UDA⁵- and was told and feels the discursive lines -what is tolerated or not to do- in this area. In the third interviewed, both interviewees think that most of the people are homophobic or tolerates homophobia because the way that the government is; the biggest political party in Belfast is the DUP which clearly voted against same sex marriage and has a strong anti-homosexual ideology. As we have been saying, the fourth interviewee had to follow strong gender rules; he was told not to do certain things, not to listen certain music or not to dress in a certain manner. Finally, the fifth interviewee claimed a strong discursive narrative of anti LGBT people and gender rules in his childhood community: in school, in the church and between the people who belonged there. Moreover, he's got a friend from the Protestant community who hasn't already come out because he knows he is going to be rejected by his family and his community. Finally, most of them claimed that there was nothing done in terms of LGBT rights in schools; it was a taboo and all of them felt it's an important aspect when it comes to having gains as a community in that society, yet the school is one of the main socialization's places.

In terms of picking up a certain place in where to live all the interviewees agree that as they have a non-heterosexual sexuality they clearly would be safer in a cosmopolitan area such as the city centre or the university area. They are very clear in claiming that, for them, the sectarianized areas and the areas with paramilitaries are not the perfect places in which an LGBT person could live. Moreover, some of them know cases of people who has suffered violence in their homes -such as people throwing things in their houses- or cases in which they have been yelled homophobic names. All those examples happened in sectarianized areas. When it comes to the social space, all the interviewees have suffered violence themselves and know about someone who has suffered it too. Being more specific, the first interviewee was being called 'abomination' by a woman who was related with the bakery case -a Belfast bakery refused to bake a cake for the same-sex marriage lunch. Also, whenever he has kissed a man in public people around him showed disagreement. Once, he also received verbal violence in the train when he was going to Derry's pride. He knows that for being gay he creates lots of controversy. The second interviewee examples the case of a friend of his that came to visit him, and

⁴ Ulster Volunteer Force

⁵ Ulster Defence Association

he had dyed his hair in pink so when they were walking through the street he was called lots of homophobic names even though he was straight; just for his appearance. The third interviewees both have been followed and yelled homophobic names by men when coming out from a club, just going back home or when they were holding hands with someone of their same sex. Moreover, they say that they have had the entrance at clubs rejected because of the bouncers; sometimes they feel it may be because they're from a certain community though sometimes they feel it's because their sexual preferences and their mannerisms in how to act, talk, dress and behave. They say this is stronger when it comes to a non-binary person. The fourth interviewee also agrees with having received name calling and he knows he creates controversy as well. In the same line, the fifth interviewee has received many homophobic violence in terms of name calling, being evicted from a bar with his partner for kissing and being punched in the face two separated occasions for being gay. Also, he knows from many friend's cases in which they had been attacked because of their sexuality.

When it comes to the strategies that LGBT people uses to avoid homophobia we can say that in terms of self-policing -knowing how to behave in terms of expressing your gender or in showing your sexuality; manners to act, behave, dress, talk or showing affection with someone of your same sex- we can say that many would avoid holding hands more in sectarianized areas or areas with a strong community, all of them are aware of the most hostile places and they behave themselves so as to fit in or they know that if they break this social rule they are more exposed to receive violence.

When analysing the compartmentalisation, as we have been saying, all of them know in which places they are more likely to receive violence -and the grades of violence that they can receive in each area. They all agree that it is between more segregated areas, areas with a stronger presence of a certain community -sometimes related with the fact that there is another community near, so a stronger self-definition is needed- or areas with a strong religious (which are anti-homosexual people) is where they would receive more violence whereas it's in the city centre, mid-class communities or cosmopolitan areas in which they are feel safer.

Finally, we can say that all of them have, sometimes, followed a straighter pattern of acting in terms of following the heteronormative gender rules or avoiding being camp or butch so as not to be noticed or so as to try to avoid homophobia. Furthermore, most of them have friends who have either done the same or have reproduced homophobia.

In sense of work we can find many things. The first one comes from the first interviewee who didn't come out in his previous job; he worked as a lawyer and so he thought that

law was considered to be a very conservative branch and so it wouldn't have been pleasant to be out in such a conservative atmosphere. The second interviewee pointed out two different cases; the first one is that he knows from cases in which someone came out and trans in the civil services and had problems at the workplace; the second one were three similar cases with guys who were applying to be teachers and they were told to not coming out because it would not be well seen, because they had problems with their workmates when trying to make a more LGBT friendly school or the case of a guy who went to England so as to work as a teacher because he felt that in Northern Ireland he wouldn't get any job because he was gay. All of those cases show up the importance of the schools -which are directly segregated, yet there is only Catholic or Protestants schools- on writing the discursive narrative of the community in which they belong. So, this reflects how LGBT people aren't an agent that takes part in this social construction. The fourth interviewee has a job in a big business about cosmetics which stands for LGBT rights. However, this business has influence all around the world, so its strategic lines are not made in Belfast. Finally, all the interviewees felt not need to hide their sexualities in their actual work, though all of them have jobs related with LGBT's charities or have no job at the moment.

Finally, when it comes to talk about the gay area and the inclusion that it may or may not provide all of the interviewees agree that it does not generate a good acceptance in society's eyes, but what it actually generates is the creation of a stereotype between the LGBT community: one which is based on drugs, alcohol, party, promiscuity, sex and craziness. Furthermore, they think that this area is just about money, they don't care about the community's rights or in building a common acceptance; the gay area lack of soul. Moreover, not all the LGBT expressions are included or well seen in this area, they all say that the most privileged subject is the gay man, white and young, driving all the other sexuality and gender expressions to the shadows. In senses of acceptance, in general, of the LGBT people all the interviewees also agree that this was, basically, based on following a heterosexual pattern. We can see in the first interviewee how he argues to an anti-same sex marriage guy that LGB people are the same as heterosexual people in terms of needs and aspirations in life; he tries to show how they have the same lifestyles; having houses together, fraction mortgages, having two cars and the need -as every human being desire, he says- of having children. Then, we can see how he builds the acceptance of LGB community as one based in the same middle-class heterosexual pattern. In the second interview, he points out the example of a conversation he had with his school friends in which he was told to be all right because he was 'the straightest guy they knew', yet he wasn't camp and he was more likely to be 'as an heterosexual',

so he thinks that more straight you look the more comfortable people are, adding that the more you follow the gender rules the more you are accepted in society's eyes. Also, he claims that being LGBT and having a family is more well accepted. However, he also says that is the white, gay man and middle-class the most privileged even between the LGBT community. In the first interview either the man and the woman talks about the necessity of following certain gender rules so as to be more accepted. Moreover, they feel like LGBT people subscribe with the things that are most similar of being heterosexual since it's with this pattern that they can be more understood by heterosexual people, because it's more similar with their way of understanding the family life or the gender expression. For example, they come up with the concept topperbottom, which is the necessity between the LGBT community to say that there's a man and a woman in a couple. Finally, the fourth interviewee felt like being gay and camp was more understood in terms that 'gays must be like this' but he also knows that being gay and having a high economic status is more acceptable to society. In fact, he thinks that in same-sex relationships you can always find the most effeminate guy and the most masculine, following the heteronormative pattern. Moreover, he says that he wants to have a family, having a 'normal' lifestyle and living in a cosmopolitan or residential area so as to fit better into society, so he accepts the last statement.

IV. RESULTS AND CONCLUSIONS

After analysing all the interviews, we can conclude that the level of acceptance of LGBT identities is directly affected by the degree of relation with a sectarianized community, not in terms of being socialized within a community neither with the religious link but in the degree of the self and collective identification with this community; the level of interiorization of the community's discursive narrative. This narrative, as we have seen, has a strong base in following heteronormative gender rules and each identity outside this frame is banned, tabooed or rejected. Due to this fact, some spaces are seen as not safe for LGBT people, yet there's an internalization of the discursive narrative. We must say that those are mostly working-class areas, yet as we have seen in the theoretical framework it is between this social class where the troubles were stronger so there's a stronger necessity of self-defining the common identity of their communities. Because of this, in views of the LGBT people, there are certain spaces in which they would never live, where they would develop a range of strategies to avoid homophobia violence such as self-policing, compartmentalisation and passing.

We can also state that in those areas homophobia is legitimated so homophobic people would feel free showing their disagreement in each way, whereas it's in cosmopolitan areas where they would not have this degree of toleration. This is because between cosmopolitan areas there's not a concrete discursive narrative settled in terms of sectarianism; Belfast politicians, LGBT organisations and other nearer countries -the Republic of Ireland and the United Kingdom- have put many pressures in building a more inclusive society and so Belfast -as the capital of Northern Ireland- had the pressure to show to the world their innovation. However, the fact that the biggest political party in Belfast -the DUP- is openly anti-gay marriage and anti LGBT equality and because Belfast still a sectarianized city in terms of neighbourhoods, segregated schools, segregated sports, segregation of music's preferences and, so, segregated socialization, there is a general feeling of homophobia. As one of the interviewees said, there is a 'blanket fear' on being openly an LGBT person yet even Belfast is improving in LGBT issues, even there's more and more people who stands for LGBT rights and equality, there's still the feeling that one is going to be left out or attacked if they support the LGBT community; doing that recalls breaking with the ideology -in Marxist terms- of your own community.

Nevertheless, even there is a growing acceptance, this is set between a heteronormative frame; LGBT people are accepted if they follow the heteronormative construction of the genders -based on binarism and masculinity and femininity-, the nuclear conception of

the family and with the patriarchal privileges: ones that award the gay man, white, middle class, masculine, with a monogamous relationship and cosmopolitan.

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ANNEXS

ANNEX 1: _

FINAL QUESTIONNAIRE

I. Sexual identity, ethnonationality and sectarianism

1. Could you tell me a little bit about your childhood? Which school did you go, in which area did you live? Did they practise some specific sport? What kind of music did you like?

2. Could you tell me what you used to do at the weekends when you were a child?

2.1. If they answered that they went to the church: Was it a usual event?

2.2. If they didn't answer so: Was religion a big part of your everyday life?

3. Which were the hobbies that you had as a child? And with your family?

4. Was your family related in a specific community? Could you tell me about the emotional link between your family and the community? Was it soft, medium or strong?

4.1. If they answered yes: Did you remember any event that you used to do with your community? Could you explain it to me?

5. Did you feel that that people who surrounded you -family, friends, neighbours...- were opened in sexualities and gender issues?

6. When did you come-out? Could you tell me how the process was?

6.1. If they haven't said their familie's reaction: which was your family, friends, neighbours reaction?

7. Did or do you have any trouble with being gay and belonging or have a relation to a community?

8. Did you ever have the feeling of being rejected to your community? Could you explain me any anecdote?

9. Which role do you think that LGB people has in your community? And in another?

10. Do you know any case in which someone had any trouble on being gay and belonging to a certain community?

II. Space and strategies to survive

SPACE

Home:

1. Does all your family members know about your sexuality? Did you tell them gradually?
2. Which were your fears of coming-out?
3. Do you think you have a real acceptance between them or they just show respect to you?
4. Do you think your families' expectative on you have changed when you came out?
5. Where do you exactly live now? Which neighbourhood? Do you think this neighbourhood has a strong link with any 'ethnonationality' or community?
6. Did you have any previous considerations in the moment of choosing where to live? Where there any places you would avoid? Where you looking for something in concrete?
7. Would you live in a district that has a strong link with any 'ethnonationality'? And, having in mind your sexuality, would you avoid any district or area in specific?
8. Do you have any children?

8.1. If they say yes: Did you have any preference in choosing your kid's school? Does the school know about your sexuality?

8.1.1. Do you think that your child(s) receive a different manner for having gay parents?

8.2. If they say no: In case you want to have children, would you choose an specific school? Would you tell the school about your sexuality?

Workplace:

1. Can you tell me a little bit about your job?
2. have you come out in your workplace?

2.1 In case they say yes: Did you have any fear?

2.1.1 Do you think that people treats you different? Do you think they accept it?

2.2. In case they say no: which were your fears?

3. When you were looking for a job, did you have in mind your sexuality?
4. Do you think that the non-discrimination law is enough?
5. Do you know someone who had problems in his/her workplace for being openly an LGB person?

Social space:

1. Do you feel free in showing you sexuality in the public space? Would you avoid holding hands, manners to dress, manners to talk, act, behave...?
2. Did you ever have any non-desirable situation in the public space when you showed, or you were perceived of having a non-heterosexual sexuality?
3. Do you think there is a general fear about showing you sexuality?
4. Did you ever act as if straight?
5. Would there be any place you would avoid because of the previous issues?
6. Is there any area where you feel more secure?
7. Do you know anyone who had a bad experience?

III. The 'Pink-Pound': a new inclusion or exclusion?

1. Do you think that the gay boulevard is a good option to include gay people into Belfast's society? Do you think it generates a positive acceptance of people with non- heterosexual sexualities?
2. How often do you go there?
3. Do you think that the LGBT issues nowadays are more included in the public agenda?
4. Do you think whether there's a pattern of 'being gay' that is more accepted? For example, being gay and have a high economic status, being gay or lesbian, living in a certain area, acting as if straight?

5. In which senses do you think LGBT rights could be increasing?

ONLINE QUESTIONNAIRE

The main purpose of doing this questionnaire is to try to know, simply, what it is like to be an LGB person in Belfast. The questions are going to be around things such as the interviewee's childhood, place in where the person lives and lived, work place and social space.

Feel free to answer each question. Everything extracted from this questionnaire -as the questionnaire itself- is going to be 100% anonymous and only used for the final thesis.

Thank you so much.

I. Sexual identity, ethnonationality and sectarianism

1. Could you tell me a little bit about your childhood? Which school did you go, in which area did you live? Did you practise some specific sport? What kind of music did you like?

2. Could you tell me what you used to do at the weekends when you were a child?

3. Was religion a big part of your everyday life?

4. Which were the hobbies that you had as a child? And with your family?

5. Was your family related in a specific community? Could you tell me about the emotional link between your family and the community? Was it soft, medium or strong?

5.1. If the answer is yes: Did you remember any event that you used to do with your community? Could you explain it to me?

6. Did you feel that that people who surrounded you -family, friends, neighbours...- were opened in sexualities and gender issues?

6. When did you come-out? Could you tell me how the process was?

6.1. Which was your family, friends, neighbours reaction?

7. Did or do you have any trouble with being gay and belonging or have a relation to a community?
8. Did you ever have the feeling of being rejected to your community? Could you explain me any anecdote?
9. Which role do you think that LGB people has in your community? And in another?
10. Do you know any case in which someone had any trouble on being gay and belonging to a certain community?

II. Space and strategies to survive

SPACE

Home:

1. Does all your family members know about your sexuality? Did you tell them gradually?
2. Which were your fears of coming-out?
3. Do you think your families' expectative on you has changed when you firstly came out?
4. Where do you exactly live now? Which neighbourhood? Do you think this neighbourhood has a strong link with any 'ethnonationality' or community?
5. Did you have any previous considerations in the moment of choosing where to live? Where there any places you would avoid? Where you looking for something in concrete?
6. Would you live in a district that has a strong link with any 'ethnonationality'? And, having in mind your sexuality, would you avoid any district or area in specific?
7. Do you have any children?

7.1.1. If the answer is yes: Did you have any preference in choosing your kid'(s) school? Does the school knowabout your sexuality?

7.1.2. Do you think that your child(s) receive a different manner for having gay parents?

7.2. If the answer is no: In case you want to have children, would you choose an specific school? Would you tell the school about your sexuality?

Workplace:

1. Can you tell me a little bit about your job?
2. Have you come out in your workplace?
 - 2.1.1 In case the answer is yes: Did you have any fear?
 - 2.1.2. Do you think that people treat you different? Do you think they accept it?
 - 2.2. In case the answer is no: which are your fears?
3. When you were looking for a job, did you have in mind your sexuality? Would you have any previous consideration in choosing one specific job because of your sexuality?
4. Do you think that the non-discrimination law is enough?
5. Do you know someone who had problems in his/her workplace for being openly an LGBT person?

Social space:

1. Do you feel free in showing you sexuality in the public space? Would you avoid holding hands, manners to dress, manners to talk, act, behave...?
2. Did you ever have any non-desirable situation in the public space when you showed, or you were perceived of having a non-heterosexual sexuality?
3. Do you think there is a general fear about showing you sexuality?
4. Did you ever act as if straight to avoid any non-desirable situation?
5. Would there be any place you would avoid because of the previous issues?
6. Is there any area where you feel more secure about showing your sexuality?
7. Do you know anyone who has had a bad experience?

III. The 'Pink-Pound': a new inclusion or exclusion?

1. Do you think that the gay boulevard is a good option to include gay people into Belfast's society? Do you think it generates a positive acceptance of people with non-heterosexual sexualities?

2. How often do you go there?
3. Do you think that the LGBT issues nowadays are more included in the public agenda?
4. Do you think whether there's a pattern of 'being gay' that is more accepted? For example, being gay and have a high economic status, being gay or lesbian, living in a certain area, acting as if straight?
5. In which senses do you think LGBT rights could be increasing?

Annex 3

Transcriptions of the interviews

FIRST INTERVIEW

I. Sexual identity, ethnonationality and sectarianism

1. Could you tell me a little bit about your childhood? Which school did you go, in which area did you live? Did they practise some specific sport? What kind of music did you like?

Quite a serious child, I suppose. One of two children; my brother is an academic and he lives now in England, he is retired and professional parents and lived in Downpatrick which is aside Belfast. Old place where Saint Patrick firstly arrived when he first went to Ireland. I went to a local school, down highschool, state grammar school in the area and I had a very secure, happy childhood but something was missing. It was definitely something I felt, well, I was well upbringing, I had wonderful parents. There was something there, it was when I'm looking back I realised it was there, and that was lack of confidence and that was lack of confidence with my own peers whether be guys or girls, certainly girls lack of confidence, but I didn't identify by that time. So then I went to university, studied law at QuB and the I took my law degree filled with depression and I did my law degree, three years of training to become a solicitor and also in that period I felt this lingering(?) thing of lack of confidence. Something in there I couldn't identify so then I married, had four children eventually and the 1990s arrived and I saw a thing called series on Channel 4 called queer as folk which was about gay life basically, it was a drama on channel 4 and suddenly I felt there was something there about attractions that I hadn't identified before. For sure I felt attracted to guys but I was married, I had 4 kids, busy, a professional practitioner(?), you know, the usual thing, maintain a large house, two cars and all of those things that one does as a professional person living as a partner of a small community doing all that thing. And then, suddenly one day, my daughter said to me, I was suffering from depression again, and my daughter said Dad you should go to the gym. At that stage she had finished university in Scotland. She said I should go to the gym and push all those chemicals through your body. Then in the gym I saw this beautiful guy and we got talking. Much younger than me but we kept talking. He wasn't gay but got talking and sooner or later I discovered that I was very attracted to him and all of that so I realised it was the attraction, this was the missing element of my life and it took about 3 or 4 years. It was a turn on my life. My children were not doing well. Difficult wife, good person but very difficult so possibly we would have divorced in any case but this was the eventually. And after my father died I certainly I began to tell her and the children and they got it very well which was a relief to me so I ended home, it was a huge relief, although I was going into single bed apartment, which I am still living in there, East Belfast that cost me huge amount of money to pay for my wife and to, so I had to pay the house for her. So it was a big relief when I was there on my own away from all of that uncluttered, my mind uncluttered and proudly a gay man with 4 children. It all came back where the links came from special from this diagrams of whereas all a series of electronic diagrams that they are separated and they suddenly come together and they are put in the way it should have been. I had no felt apart of mental illness at all, no sign of it so it was really that was my childhood. So I was 55 or so when I came out I'm 72 now so I've been living as a gay person, identified myself as gay, since it was early 2000s. I have a partner, I made a partner. I'm in touch with my children, I'm a grandfather

48 three times over so all of that has happened to me it's a very unusual route now a lot
49 of women and man that have been in the same position as myself but they haven't
50 waited that long period of time. It was not that I was waiting, it just didn't happen the
51 trigger wasn't there that particular time so that's basically me and my background.
52 My parents never knew anything about it may well been a catholism to me coming out
53 my mother was suffering dementia so she wouldn't have understood. In fact she
54 wasn't really aware that my father had died and all of that. So I come to a strange
55 result of that. I mean within the LGBT sector, I am working through 8 matters all
56 aboard and then there's the nature to feel free of doing all these things and be proud
57 of this [?] identifying myself find a big relief to be as I am but for them, those who live
58 in African countries would be a big taboo there's no point, some would find -there
59 could be difference on whatsoever- and then I am involved with a mental health
60 through a charity, well I am in charge of the mental health charity and teaching
61 English to refugees and then chair of Belfast city society [?] which is a big thing here
62 in UK and Ireland, working in inclusion for people coming from different places so
63 basically that's my background.

64 **Well, I am impressed. You do lots of things. It's good. Well, you explained many**
65 **of the things I wanted to ask you although I'll go straight to the point...**

66 Good for you!

67 **So, I am going back to when you were a child so...**

68 you really think I could remember that far a bit?

69 **I'm sure!**

70 [laughs from both]

71 **So do you think that religion was a big part of your childhood?**

72 Ah, yes, the religion thing, it's interesting. You know Northern Ireland has problem
73 with religion, our people have problems understanding what is good for you. Religion
74 must be good for you, not to harm minorities and they [...] my father was part of an
75 expression of the Presbyterian church so that is the Calvinist church, not like the
76 Church of England but Calvinist is sort tighter but he wasn't like that, he was
77 extremely liberal in his thoughts, he was good in community relations in this place here
78 and a finer member of the Alliance Party, which is a central party, quite calm[?]
79 between the two blocks, between the Republic and the DUP and so on. So he very,
80 very got views eventually we moved from the Presbyterian church to the Anglican
81 because something happened to our church which my parents didn't agree in how it
82 had been set and some... occasionally things that the ministry have been saying, he
83 said things which he shouldn't been saying which were exclusive nor inclusive and
84 in our sectarian society they were deemed to be sectarian my parents so they moved,
85 we sort of a bit of a history of protest and decent within our family, my father's father
86 was doing the same sort of thing and my mother's father, they were Anglo-Irish family
87 so we've always been used to the central thinking of thinking for ourselves I think
88 would be the answer we've always thought for ourselves. We've had benefit of
89 education and all of that done through the spirit to do that and we lived in an
90 environment where we could be challenged and not be silenced so for me, I mean,
91 haven't taught at the state school, being in the Presbyterian movement in the local
92 area church... and... for me, the faith is very important in my religion, my faith is very
93 important, my walk with Christ is very important to me but my interest on other
94 people's faith, like Islam, Buddhism and Hinduism, there's lot of interest to me. Thought
95 systems of our morality and how benefit one's fellow of human being without in any
96 way, harming them, those are the things that really interest me, 'cause as you know,
97 we live in a religion turn out world with huge a lot of damage and if we didn't have all
98 of those things competing with each other we might have got away so much more
99 easily and all that strong values within all of those faiths -the one I know best is

100 christianity, 'cause I am a christian- so no bannery, so I don't ban myself to anyone
101 of the denominations of the 4000 reformed faiths, reformed churches around the
102 world. They can't all be right, can't they? So they broken up because they said the
103 others weren't write and all of this and forgot it was personally read and there is
104 where people were narcisist, and [...] so to me it wasn't the religious, I've no religious
105 guilt, lot of people are for religious guilt let over presbyterian, some catholics and
106 particularly in this country having religious guilt. No religious guilt never had any
107 religious guilt. So I inteded to go back to the sources of gospels and then regard the
108 others as information don't like doctrinal things because the doctrine has been terrific
109 harm to us, now in NI we have very few churches who would support us, we have
110 the non subscribing presbyterian church, which broke away from the perbyterian's
111 church in Scotlands' presbyterian in 1837 or some date like that, they are liberal gay
112 culture. They're not all liberal but lots of them are liberal my father used to say about
113 the non-subscribers in my own hometown, with a twinkle in his eye, 'Colin, they are
114 very liberal, you know' you know, I said it was envy sudden and the prethinking that
115 was going on between their churches and that's the way I am, I am a free thinker
116 about about this, and I'm looking at it in context from the withouth the fundamentalist
117 and a very evangelical people. The evangelical people tend to be not looking at
118 things in context, they are looking at things in context of the middle East, of its time,
119 no? Before christ and after christ and not understanding that actually christ is never
120 ever changing concept, if you want to put it in that way, ever changing us, if you
121 wanna talk about christ nowadays as a person walking beside you, traveling with you
122 to consult another sort of thing and I don't really know Saint Patrick's breastplate, the
123 last part of it it's tremendous stuff about having christ with you all the time in your
124 head, in your mind, and you know, all that sort of thing and it's really fantastic to sing
125 that particular verse that saint patrick breasplate, nearly the 17th the March every
126 year is the anniversary and I ended up in a church built in a place quietly fierstones
127 [?]; first arrived and have a sermon. So it's very important for me but also important
128 for its challenge. I was doing this morning relation with the Ashers Bakery case, I
129 don't really know any but the Ashers bakery case, do you? **No** Oh, yeah, well, it's a
130 long story. They refuse -a backery here- refused to bake a cake for one of our
131 organiasations, queer space, which I am a member and my friend C.L. was meant to
132 take the part of the baking cake and then I was launching, I did a lot of work and still
133 do a lot of work within the sector, the LGBT sector and I was launching at the
134 homophobia and trasphobia week for NI in the Belfast's city hall and got a call from
135 the baker saying 'can't do that, the marriage equality one' on the top of it you could
136 see writen on it 'we're getting married' so he said they weren't going to do it and he
137 turned round and then there was the equality commition item[?] and he said 'I don't
138 belive they are not going to bake our cake' and they said to him 'come and see us in
139 the morning, your case should be in premsa' so he got the case to the supreme court
140 -oh, well, in fact one of my friends from my legal days, practise days is one of the
141 judges of the supreme court he was agree with the case surprising the fact that he is
142 from here, Northern Ireland- but the presents coming over nearly healld with rest four
143 other judges [?] to hear this particular case and other cases. They [?] sit in London
144 but they're coming out, go to Scotland to hear certain schootish cases, they're coming
145 here to hear our one, maybe another two and then they'll make a decition. These
146 are the cream of the profession. So after all that, there was a huge demand of
147 controversia about it with faith... now christians, you know, people who want to really
148 clover you over the head with the bible, they can't and they don't think about it within
149 context, they don't understand the nature of context, actually they can't work i out at
150 all and you know as soon as you hear someone to say 'it's god word's, got word is
151 that...' no finals, it's their word, it's not god word at all, it's an interpretation of

something they have been told it's god's word. So that's the sort of thing that we get all the time. But I resist that, and I'm very happy to stand and give a sermon on the sexual orientation. How your faith is a separate thing from your sexual orientation; your sexual orientation is your being project, what you believe in, is a different part of your brain, is a different thing entirely. One should not influence the other, you can be a christian perfectly well or either being a muslim perfectly well and have the same arguments and you can be like that, your faith should be a complement your enstrengthen, your position if you are under attack as a gay person, you should be able to have something better for you.

Good, lots of things. So, right now what do you think which is the role that LGB people right now has in communities?

I think we have, as within other minority, you know I deal with a lot of minorities and equalities and inequalities, in fact I've got a work from all of the commitments for 10 years, there's been 10 people honored and presented me an award. So about ten people dealing with equalities for me is an area particular interested me, 'cause I am interested in legislation and so I'm always fascinated by this, cases full of law where this conflict between religious opinion strongly have religious belief among the law actually says, secular law, and they're saying that courses search [?] that the two are in conflict with each other so I'm interested in how you resolve those conflicts and how you deal with that and would be very interesting what the supreme says about this conflict 'cause some of the law court are made some comments about it, but very little comment about religious belief, 'cause they feel that that's a very subjective thing, which it is know two people who believe the same thing about 40000 reformed denomination that the world has just set so that you can see that no two people are setting the same pure in church or in gathering would believe the same thing exactly, 'cause we're all individuals and unfortunately there's foundations things that they should shape the world according to their vision and that people aren't individuals that just that we play within to agree, to be there, to agree with what they think and all of that sort of thing. So very type of culture is fundamentalist. **So you think that every day and quotidian life is hard for people that are LGB?** Not for me personally, I am happy as a pig in clover it's a new expression for a new idiom. So for me I enjoy challenge, I enjoy the intellectual regard of debate and challenge. Now not everybody will be the say. The'll be younger of our organisation is for, not for [?] which is for all ages which I look after but there's also a service for 12 to 25 in this building, this organisation and there are people there who have been really badly damaged by homophobia or transphobia so you dismiss the lady who run out there, was, particularly, she transgendered for a guy to a woman and she's a very heartful and strong person and so we have this problem with this organisations. Personally, as far as I am concerned, I find the challenge but other people find it very difficult, you see their parents are very religious, the parents very religious then they sometimes, I've known one guy, he's not here in Belfast, and who was shocked [?] because of his parents, he was shocked [?] by the guys about 16 and he had to find a new home, we were to help him here into his building, we are here to help other people as well in circumstances such as that so we know about what religious fundamentalist does to people and to young people in particular as they're soon in a development mark, a mark that cannot expand or rot, they'll have that for the rest of their lives and they'll always have that feeling of persecution, I suppose in a way by people who settled they were believers in faith and that they were wholehearted to the tendency for the bible, not to love your neighbour as yourself, a strange thing that they can rippe 'to love your neighbour, first love god and then love your neighbour as yourself'. Strange that they can make this exception for their own children, their own flesh of blood and then not recognise them because there's so

task and wondered thing [?] about sex I think. I think women have less problem in that regard but then they are battling about the other thing, about being woman, the gender thing. So one probably cancels the other and but for us the law has been a big change in 1998 Belfast agreement brought an awesome to equality legislation, it's a very good agreement DUP don't like it because it's too liberal for them they can't cope with the idea of equality, they don't want any sort of equality along themselves and they are full of very right wing fundamentalist, some of them believe the world has only 9000 years old, you know flying the flag of science and they don't believe in science, that's wrong too. So we have to contend of all of that. Churches are coming round, gradually except, the Presbyterian church that was my old church is very antiequal marriage it's even anti gay lots of ways though they have to comply with employing people within new services, they have to comply with the legislation, employment legislation, otherwise they'll find themselves found as a discriminators but I'm sure they'll find other ways 'cause people don't want to apply for the jobs if they're gay or lesbian, and there would be others, the Catholic church is too much easier strangely. There's always been an issue with LGBT matters, they seem to accept the person as the person more they even baptise children of gay and lesbian couples without any problem as the child is the important thing, the child is the important person object for them. The Presbyterian would not do that, the Presbyterian would refuse to ignore the children of LGBT couples, I think that's absolutely criminal. They know exactly how I felt about it. It makes me angry. I'm entirely angry when justice it's like that all the time.

So, we go to the next question, which is space and strategies to survive. So we go to the first one, it's about home...

Yeah, because I left home at that stage, basically I left home. We're not talking home about mother and father 'cause that in all come along when I left home after qualifying and setting up my own home, so the home for me it was a different thing, home was my own home which I established with wife and eventually four children so up to you I just explained what happened there that I came to the realisation that I was gay and never had the feeling that I was not receptive to that idea I just don't know it's a big mystery to me, and all the people look at me and they say 'but you had four children' and I answer like, you know, I said yes, for a long time I didn't realise I was gay and that's it. And very unusual in that regard I think but there you are, that's what happened, and that's my past and we all can learn from our past and help other people who are going to the same thing and that's what I do

So, when you first came out, which were your fears?

I think my fears when I came out had largely to do with my family, this is my wife and my children. We're small family circle up here in NI, a bigger father family, my mother family wasn't troubled about it they'd probably be more liberal, NI is becoming more liberal, inclusive, multicultural society they have the gay t-shirt prime minister who is half Indian and Irish, gay prime minister very strong, very capable guy and people taken to him very well, it's great from the breaks, very good leader and I think they're quite taking it how things are going [?]. Here, in this place, being gay is understood [?] sometimes think you know, people would say, 'hey how are you' and they they want to know all of equality legislation, wouldn't you, you know about that, and then they want to pick your brains about how was for you and how would you adapt to say raise equality or disability or to any of the other things like discrimination sectarian stuff which I tend to forget 'cause I'm not really interested in sectarian stuff to all, never was nor my mother and father dislike the interest between Protestant and Catholic sort of thing, they didn't see themselves in that you know, denomination or involved in either one Protestant or Catholic although they were Protestant and although that I'm a normally Protestant but I dealt into all of the others and I really do not like heavy

256 doctrine or anything like that 'cause doctrine it's not a good idea, so for me family life,
257 well when I moved I decided that make a complete break for a while not contact my
258 wife and children as well but all of that made a complete break with where I was living
259 before and with all of my formal friends, I didn't have a big circle of friends, in any
260 case. Man tend not to have more friends than the bigger circles so I just plant myself
261 into not the gay scene but the organisations here in this building and I'm still with
262 them Queer space, which is formed in 1998 the same day, year as the agreement,
263 Belfast agreement, with all cause wichi was formed to implement the gay parts of the
264 Belfast agreement which are about equality LGBT equality and you probably know
265 the T is the virgin from the sexual orientation, that's how it should be the virgin but
266 very close to each other on how we do the prevetion and so for. So, lot of young
267 people come to our services here and youth services and we provide a lot of LGB
268 and T stuff or even if they don't identify themselves with the other gender or don't
269 identify themselves in any particular sexual orientation, you may say they are
270 confused, I don't think they are particularly confused yet they are fantastic, fabulous
271 people they seem to manage of whether it's some leader life not sure because
272 convention is a really strong thing in society and to some extense dictations didn't
273 realise. All of my previous life was about dictation, I was quite a conserv child but no
274 longer I'm a conserv child, I can tell you.

275 **Cool, so, right now, where do you exactly live?**

276 I live in Belfast [stop for getting water]. So I have such a busy life,
277 Marta. **Yeah...** Many busy life I'm on so many important comitees there's wide
278 collection of frinds and colleges and all of this. This is only one tiny section of my life,
279 I have a partner he is part of my family life now and my family life is that I have very
280 hard work sometimes, I work up to 10 hours a day and into certainly time I'd be
281 walking between places within the city between the AgeNI which is the older people
282 charity conformed for 40 people as well and into do the stuff and inteviews and
283 appointments and that sort of thing as well as having all the other commitments of
284 that particular organisations do some facilitation work for them, I know very mind
285 about how you facilitate the group offertations, all of that. So my days I spent very
286 very, even at the weekend they could be busy either here at QueerSpace helping to
287 organise that, dealing with difficult people listening to them as well, some people
288 whould have probably been damaged, I've been damaged for other things not just
289 the sexual orientationt you know life is never just as plain as that but also walking at
290 the weekends, so I was the secretary of a walk, gay lesbian walking club about
291 hickers and we hicke every fourth night so I was secter upon last year, I gave that up
292 and after 10 years of secretary it's quite en award so but I'm still walking, we go this
293 weekend into the mountains, I'll be up for four days next weekend walking, the same
294 group satying in a hostel. The'll be 25 of us together and we'll be walking so there's
295 all of that going on and next week is a complete hard of week because there's lots of
296 I dunno when I get time to get things packed. There's so much to do when I'll come
297 back, I'm going straight up to a meeting up in the minor fall of lords that's a meeting
298 with minority groups will be to representing their organisation and city of sectory and
299 anything else involved with a minority ethnic communities so that is on the tuesday last
300 in wednesday so it's just a whole range of things. So my partner and I would generally
301 walk quite a bit ourselves and we'd go out for a vacation ville or I generally cook
302 home, at the cinema, keep in touch with all the latests films and so we would do all
303 of that together and he is not living with me but, 'cause he is looking after his dad,
304 he's having caring responsibilities so we complement each other. I come from a very
305 strong domestic brackground, you know, my mother and father were very much in
306 love with each other and very much carrying for each other so that it's natural for me
307 that sort upbringing to want to have a good solid relationship with something else

and with having a relationship with a man instead of a woman I didn't find out at all strange I couldn't work out why I had never thought of it before but it just seemed to me a continuation of relationship and working out things between you but the love was there, the love I have is more realistic for me and that between a man and a women. I dunno if that makes sense or not but for me that was the case. Everyone is different but to me I come to the realisation that that was better and that I could feel much more relaxed and happy and able to do other things rather than have that nagging little feeling back in my mind that something wasn't connecting up which I had all my life I'd the time I came hurt.

When you picked up the place where to live now, you apartment, did you have any previous consideration?

No, I just want to get the hell out of my mind, get away and I want to live in a nice area in Belfast which was connected up to the city hall so a nice, you know Balley Heatimore East Belfast? **No** It's full of restaurants and nice places to eat, nice houses, it's lovely, so it was a good place to live and that was the consideration. Also I get into turn those drivin, I don't drive any long, but he drives in any case but I wanted to have an easy bus stop and there's a fantastic bus service. Now it's free travel at my age, you can go anywhere in Ireland, I was in Dublin last week and, as a city has done a nice work about refugees this weekend we went down on a trail, I spent all day in Trinity College, Dublin at the refugee event there so I can travel basically anywhere in Ireland, free charge but I don't get the time to do that, because there's so many other things going on even during the summer, so this whole is very busy so I never really, relaxation music, yes I love listening to music and classical music, I love good films, I love good acting, I like healthy food, I like live actively but since I have the ankle injury, the ankle is ok but... So all of that, I just live a very full life, I don't go to church on the Sunday, unless I feel there's something I want to go to, is such because I am usually walking on Sunday in any case but there are occasions I go in Dublin in the Catholic church or any church and they are always open, most protestant church is very often [?] they have big features [?] like Saint Patrick and christ church but you have to pay to go into those [laughs], they pay because it's so small in basadi they have to maintain the buildings, beautiful buildings that they have, but I'd go into church if I have a moment, maybe for 5-10 minutes. So there's something spiritual in there and there's definitely something spiritual and I think is very good for me and I'm happy to tell other people who are fundamentalist about how I feel about things and they won't agree with me, fundamentalist never agree with anybody but themselves and, you know, with fundamentalism, there's an area in the front of the [touches his head; the front head] which is a large and they think that is why people are the way they are there'll be other factors, of course, but generally the big forces of fundamentalism is preparing the brain. **I didn't hear about it** Yeah, google it and you'll find the relationship between neurological and the religious fundamentalism, a lot of research done about it. **As a sociologist we tend more to relate this kind of things with, you know, social stuff, belongings and things with people but it's another point of view, so it's interesting** So I think I belong in this place now, I could belong into Dublin easy, 'cause that's my mother city and my cousin's down there and [...] they have a position in their community, so I could live anywhere actually also in Spain though I'd have to revise my spanish from my school days but I could live anywhere probably and cope with differences and all of that, I like being other. Some people don't, I do.

So when you had you job, when you were a lawyer, did you come out?

Not when I was. Well I didn't come out in my own from. I was at another aspect. That's because in that time law was considered to be very conservative and being in a conservative atmosphere that would not have been... I was conservative on how

360 I'd be convinced so that was the reason why I didn't come out by that time. It was
361 only a short period in any case, so I retired at the age of 58, I'm 72 and ancient
362 became true a certain day and I thought it's time to retire and I became to start
363 involved in the sector here, LGBT sector organisations so I thought, right I'm going
364 to do this, so I do that. And that was it. That's what happened.

**365 Though do you know someone who had problems with his or her workplace
366 for being openly an LGB person?**

367 I can't think on everybody at the moment. There will be people who'd have that
368 problem and the equality commission could tell you who those people are and some of
369 the cases within you may find something about inequality places in the workplace
370 where people had been discriminated and things, but they're becoming fer between
371 so very strong protective legislation here since the 1990s even in the Belfast
372 Agreement there's something about equalities where the actual bakery case comes
373 in providing a service to and they're saying there should be exemptions for people
374 who have strongly religious belief it's not the same strongly belief as the DUP [?] and
375 that's why 40000 reformed protestant denominations through the world so it doesn't
376 make sense to be objection on all those particular grounds so, as far as I'm concerned,
377 there are protections there, very considerable protections, a lot of the organisations
378 compromise, have their services their own unions, LGBT societies, associations or
379 whatever groups, they have those within and lot of straight gay alliances, employees,
380 want to get involved, fundraising or pride, people only see the pride well, it's
381 companies, it's huge. Because you can find organisations on google, large, large, it
382 companies there want to be seen equal, recognised in social orientation and gender
383 it's important thing within the workplace

384 That's good. So we're going to the last part of this unit
385 is that death?

386 It's not death

387 Thank goodness. Few years left yet

**388 So, we're going to talk about the social space, so it's gonna speak about... The
389 first one was whether you feel free or not about showing your sexuality in the
390 public space like if you'd avoid, holding hands, manners to dress...**

391 Oh, yes, my partner would not hold hands with me in the street which is very difficult
392 holding times, 'cause I've seen guys holding hands, girls holding hands, girls are
393 more likely to do that than boys, I think it's a cultural thing but I'd want to see that as
394 much as possible and the more visibly that can be.. I've kissed guys full on the lips
395 in central Belfast and people walk pass me, some people, most of them, would hold
396 their breath, good. I love the controversy. But I haven't done delivery, just done it
397 as a natural action, seeing guy I know very well for 3 years and we've always kissed,
398 passionately kiss although all of us have partners and all of that but the people I love
399 very much and I think there should be more... I mean Spaniards, it's a cultural thing,
400 partly spaniards and the French and Italians are much more mediterranean people
401 much more in touch with the physical revelation of their feelings, so they'd kiss and
402 hug and all that sort of things, I can do kiss men twice in the cheek and all of that
403 sort of thing and woman equal as well, as we believe in equality so we do all that in
404 public without problem I couldn't care less, personally I couldn't care less about it
405 but I'd just wished more young people would start to do that, they are starting to do
406 that you know there's a generational thing here and that is that decadence from
407 1982 the homosexual Offences you know that, don't you? The UK government taking
408 the European court and there's whole adapt with that basically and Austria and
409 South[?] campaign and all of that sort of thing and it's gotten nasty son Colin Junior
410 who's an MP in Westminster for the DUP but so as all of that, that history behind us,
411 so that there are people pre 1982 who are older people I don't fall in that 'cause I

came out in 19.. 'bout the year 2000 so was shortly after to that. So there's all of a history behind so you have younger or older who still of this fears from that period of time, it's always a deffence mecanism for them, some of them, not all of them, but a large proportion and they still can't quite get the freedom that young people have nowadays and which I had when I came out because the law was chancing at that stage out the Belfast agreement in this equality cprovision said but then so, there's that generational thing I thing still there and probably in England as well there's some degree too, well their legislation changed in 1967 Scotland in 1980 here 1982 and the Republic of Ireland 1991. But the bick thing downside[?] the course has been the Catholic church abuse you know abuse by priest and that so turned the population completely on religion particular catholic religion but catholic faith, it's a pitty because that church has much to give they just really need to reorganise the whole thing from the botton, the personale aspect they don't need to change anything else appart from that and they'd gather the beats very easy, the prist married or the woman priest and gay priest they don't see all of that happening but if that'd happen they would soon be able to, if they practise equality themselves within their church institutions, they'd get rid of the lots of the problems they had in the past. So that's why the circle is much better now that's why they were behind us before they were catholic state providing all the education, schools and hospitals 'cause they probably couldn't run them because the republic only came into this in 1922 and this is it would've been a huge program for them to set all that up that one times they took over within there and run that now churches are fully sectarianising education and the hospitals they had battles for the hospitals over the ones that the govern has for things like women's reproduction rights, avortion and all of that, the avortion referendum... and which would be more lival than the one we had ever pruposed up here, that have been sugested in NI they have one in England quite liberal in 1967 act, probably too liberal but the one here would've been worable probably but they haven't take that because th DUP blocked everything.

Okay, so, though, did you ever had a non desirable in the public space when you showed your sexuality?

Probably certain ocasions when someone's called us queers when I've been with a group of people, not because by the way we've been dressing but I met some guys who'd maybe a little bit more camper than I am but made comments about us but nothing never treat me natur and I had two recent cases, one of them certain direct at the Baker moment called me a, she called me, oh, she said me I was an abomination, when I was shopping one day, she recognised me at Market Spancer's bacement, getting food, came over and she said, I know you from somewhere I don't really do enough just some duty with the equality comision, I do a lot of work in the equality areas and within any equalities as well, turned up I maybe didn't say the same thing but sides or differents sides of one coin, so, she said, I know where I've seen you, I've seen you because you're an abomination, with all of that bakery case, I've seen you with that man who brought the cake. I said, yeah, indeed, you've probably seen my walking out from court or whatever so she then said, well she said, you're an abomination, you're going to hell and all of this, I don't know whether anybody had hear her, it's a busy shop and they don't always hear this things and I wasn't rather challenge her because I'll just said, 'I don't want to distress if it's true you said the word abomination from lebiticus[?] true to the present day, do you really want to do that?' she walked away, she couldn't handle that, you see, because It would have required a intellectual regard and she didn't have it really, so she walked away, she shout to me, you're an abomination, you're going to hell, so that was the one ocasion I reported that to the PSNI I didn't really face her or do anything like that but it was the hate and so wouldn't be that they'd investigate it but it's fro the statystics

so then the second one was on the train last year, I was going to the pride in Derry and I wasn't particularly brightly dressed I might wear my Cara-Friend T-shirt and that and I've probably had a flag with me, that one there actually, just with our symbols. And the guy must have identified me I was on my own sitting outside two people who were turkish, a wife, father and son and they were going back to Cutrain and between Belfast there was this family that was very badly behaving in behind me, I didn't say a word but their children were all over the place and the man was shouting at the woman and then eventually said, they made comments about my sexuality to them whether they understood or not whether they call it or not, I'm not sure, his english wasn't very good but they got off the train in a good time so then I report that onto the police as well and the conductor said 'if I'd known that was happening I'd have bucked them out the train you should've come up to me and I'd take them off the train. Can't leave things like that happen in our trains' so he said, you know the man, he seem to know you and he sais well, I've seen him before and no often I just know he fills his wife full of drugs so you'd say by the way he children were behaving, clearly those children have not a really easy child, latter child. I feel a very little pitty for them nor for the family and the set up, he was clearly bully so I wasn't gonna make things worst for him so I felt like just let them continue. So those were the only two recent ones I can think of. People don't dare. People in the concers and all the rest of DUP they know who I am, they would never dare to challenge me because they know that come out force[?]. So, from that point of view I am very comfortable, I like challenge I like advertacy for others, applicating for other people whether's disability whether's race whether's the asylum work which is particullar I think not necessarily ordered about race, I like equalities I like doing all of that work and I like politics and trying to suggest what is the resolving for present and past wish I was in there doing the work for them 'cause I could facilitate them a little of saying this wrong [?]. So I can handle those things offer others belly up. But, so, that's the way that things are

So now, we're close to death so it's gonna be the last part of the interview, it's gonna be the gay area, what I call 'the pink-pound' Oh yes, the 'pink-pound' I don't go walk that any longer, I think everybody is happy enough to take your monney so as I can get it **Yeah, well, it's a point of view. So..** don't tell the pub the clubs now.. when I came in what was the scene and of course it still the scene but I'm not in touch with all of that so maybe A. could tell you a bit more about the scene but I'm personally was never really involved with that the Kremlin and further of the street there but I'm witnessing and it's a lot of ageing within the sector you know, which don't think elsewhere in other words, here all not interested in older man older people and there's sure a thing in that among younger man and older man is pervert, honest, you know prain that said me one time years ago I felt that was, I liked in come in my partner's 49 but he is older than I in lots of ways so we're actually well matched so that's just the way it is, I mean, people, heterosexual people of different age, you know, prefences as well so scene is not what I'd be interested, it's not a sort of thing I'm interest a quite convention way of get my social life with good theatre, going to plays, looking at art, going to cinema, reading, poetry all of those things and I couldn't care less whether's gay art or gay poetry or all of that I'm just generally more interested what's there, what stimulates me and so, you know, there'll be, everybody will have a different view of this but for me the scene is I don't know very much about the scene, maybe I should know more about the scene but I think the scene is less important than it used to be, here's my own view is that I've talken to very convetional people who would be opposed to equal marriage but you know, really interesting conversation I had with a seniour presbyterian ministry, Norman Hamilton he talked about equal marriage and i said to Norman, I said 'Norman what you have to

understand is that we're becoming boring of fags like you which not very nice thing to say, you know what fag is a lot noice from histeria, but we're becoming boring fags lik you it's an expression used 'oh what you mean, Colin?' I said it's like this we are now approaching stage when we'll be able to marry, we have civil partnership already, people are setting down, not everybody but people are settling down, they're maybe not playing about the same way as the used to play around but I said the thing is that, we have houses together, we fraction morgages together we've two cars sitting in the dryway and the next thing we'll want children and we'll have children because we have that desire that envelv desire that every human being it's a nature and we have children oh, he says, 'I see what you mean' and then I thought was penny as smile dropped to Norman he realised that were just, there's not a huge gap between our desires and those of heterosexuals that we're not an alien race or anything like that and he went back to be all conventional and the bible and all of this sort of thing so I though I'd better finish my desert as quick as possible and get the hell out of here because I've chosen there's anything, I'm not going to mkae any difference to Norman and his view of things we get on propaply well as soon as people I meet in time to time realtion, a number billard things like good relations you know, protestant and catholic stuff that we're stuck on here for some reason, bores me but nevermind. **Okay, emm...** So my life starts walking the organisations, all of that thing I haven't got time for the scene, I've other things to do in my life, I have my partner, my domestic life and my children who I might see, who three of them I'd see once in Australia they're living in Australia but I've no connection with my wife because she's very difficult, that troubles me great 'cause she could do with being softer, much more reasonable, and easier but then she'd pround[?] have been hurt, you know, there's no question about it but I was either beeing hurt or committed suicide, was part of a mental thing with depresion, so was I me being there or the rest of the family unless the children have been thinking I wasn't going to drive my car and to strenght of lock[?] and disappeared from their lives and then they'd wondering why I did it and all of that because I haven't told them at that particular time so, you know, this ideationcy suicidal are there all the time with young people I don't tell you a bit more about it probably we're going to interview as well, the young guy out there, Lee, so he's in charge of the youth services does a lot of youth stuff, you know, so he'd be able to, he's got different views on things. My life is very unconventional in a way but yet there's lots of people like me out there who'd came out late in life who make not just desactiveness[?] in sort of diverse range of things that I'm doing but I like the range of things just not being I like the various range of things because they stimulate me but I'm not interested in otherness being other, and other people being other and then trying to find whether the things are and all of that stuff really find very easy people and very difficult. That's because they want to discriminate, they only want to discriminate they'll always find diversity or difficult things

Well, I've got just a final question, so, to sum it up, in which senses you think that LGB rights could be increasing right now?

The equal marriage is the only thing that we are missing now. The awareness is still important, we have the LGBT awareness week coming up on the Adam Saint church on the 14th of May starting. And we do many things. One great thing about is the section 75 that you have to be consulted if you are a minority, makes you a very busy person because I identify myself between many minorities such as age, which is a minority and ethnic minorities, is disability I am involved with that in Belfast, mobility and disability and then there's a mental health stuff. So all these minorities are in the consultation sectory which is based in equality section and all of that, so I, you know, I've consulted of the case of the Earth [?] with so many consultations happening and

568 I need really a helicopter to get round them all 'cause there's so much going on but
569 you can do very busy if you are other and I dunno about people who consider
570 themselves not as other, everybody is other, in some way or other so they don't
571 realised and identified [...] so it's just a matter of trying to promote a new cutter for
572 yourself, open your own mind and trying to link up with the other things, that other
573 people find difficult, trying to find out how you can do that but all comes together
574 generally with churches and, you know, the problem of wanting to believe in a certain
575 thing but not believe in that way or that way and then becoming very narrow on how
576 you want to see the world.

577 **Okay, so to me the interview thank you, it's a good material to work this so**
578 **really thank you for giving me this time**

579 But you won't get that with everyone, you'll get different perspectives from youth
580 trying to come out to parents who really thing might not be accepting, but they might
581 well be accepting. I always put this question to everyone, I did it this morning in
582 facebook with a really right wing guy, and I said to them, 'what would you say if a son
583 or daughter of yours came out as gay? what would you do?' I never get an answer,
584 'cause they can't answer, they probably don't want to answer it because they know
585 that's the other side of comfort and so one.

586 **Well, so thank you so much.**

587

SECOND INTERVIEW

So the first one is an open question, well, could you tell me a little bit about your childhood, like, which school did you go, where did you live, did you practise any sport or what kind of music you liked?

Okay, so my name is A.M. and I grow up into Inteldown[?] which is a suburb in Belfast, East Belfast, I attended to its primary school and then went down to Grouner grammar school and my experience I suppose I didn't really know what gay was or identify as gay until some time in the secondary school, in school I was a very typical nerd I didn't really like sports at all I was in the chess club but I, I was in the choir for a little while, I tried playing cello for a little while -not very good at it- well, it was traveling back and for the school but for the cello it was not a fun thing so, yeah, typically academically not bad bright but not lazy, maybe, really hated sports particularly the changing rooms, you know, it was, avoided any conversations about girls, sex or relationships. I came out I think I was 16 I told a very good friend who I had a crush on and I told him, well, I am actually gay and I have a crush on you, he told some of his friends that I didn't know and they were like phoned my mobile to give me abuse and some people in the school gave me some verbal abuse so, not a very good idea so I sort of argued that it was just a joke that I wasn't really gay, that I was just messing around to see what he would say, so that it was difficult and that essentially I was back to the closet for two years, came out again just before school, when I was 18, so I remember school being a very unpleasant place in that regard in terms of always having that secret, I didn't enjoy school very much but and the friends and lot of the people that I socialized while in the school were other nerds who were very reactionary, very right wing, very, you know they'd say awful things about gay people, non-white people, homeless people to give you a clue like how my friend group were like, they all, not all of them, but about three of them volunteered to be in the side of music to play just so they could dress up as nazis. Yep, so, after I left school some of them might have gone to Queen's University to study history and had started going to gay bars at this point when I was in university, so I was running in university for six months and then I dropped out but when I was there I started going to some of the gay night clubs and bars, well, there's only one at that time, trying to find a community, trying to find other gay people and so I sort of picked up alcoholism pretty quickly and drinking a lot not studying, tired, upset, unhappy, depressed essentially so always kind of depressed but I think sudden made it worst and I remember I was walking through university and students union with these friends and one of them seen a dress in a charity shop, so they pointed and said 'that's a very nice dress wouldn't you like to wear that dress?' I just said, 'you know what it is, actually fuck all of you, I don't need this and I just turned off and so I never, there's only, of all the people I knew, in primary school or secondary school I only kept in touch really with one person and all the other ones I basically said go away, strangely now some of them after came out to me, I said, actually I'm gay and I just didn't I didn't want anybody to know so I joined in the bullying and the same nasty things to people so in sum I was some of them, like one of them is in the British Labour party and he considers himself left wing so strange times I think we all made each other miserable for no reason but one thing I enjoyed about school is that I picked up some good values by being around people like that and thinking I don't wanna be like that so I became very socially conscious and I'd argue with them a lot about how they were awful people, essentially, and how gay people should have rights, and homeless people should have homes and I that their politics are not my politics and so I picked up a good socialist sort of mind set from fighting those people so if there's anything good came out of school was that and yeah, that was school.

Yeah, it's perfect. So, returning back to your childhood, what kind of things did you use to do with your family at the weekend?

Em... me and my dad would take the dogs for a walk, I'd hang up with some friends in the street, my mum had quite strong mental health problems so we didn't really do a.. she wouldn't go off very much but even I if I said 'let's go to the cinema' no, she doesn't really leave the house except to see your mother and to do shopping so I have a sister, who is couple years younger than me, I think three years older than me, and a brother who's probably about 5 years younger than me but as a kid mostly I just play video games, lots of lots, I read a lot of books, and I don't really remember the history about doing a lot with family, to be honest, my dad was always working, mum was never really very well and so I just, yeah, I just read a lot, play with friends in the street a lot, play lots of video games, board games I suppose with family times or we would go on holiday, in south of Ireland, once a year usually we'd go, never really went abroad, yeah. I suppose me and my dad would watch movies or tv together sometimes, or maybe listen some music so I picked up his music to this, so Bob Dylan, Neil Young, stuff like that so, I'd seen myself much more like my dad, I mean a better relationship maybe with him in terms of what so we still sometimes walk the dog together, or go for a walk together and just talk to each other, 'cause I get but of us could never do that with my mum and he found it difficult too, you know obviously 'cause she just wasn't well. Yes, so that's all really springs to mine. My dad worked, I mean, for a long time, my dad works 6 days a week so I didn't really get to see him really much and I was at school... so, yeah, sundays when we were all family in the house I just played computer games, video games...

Okay. You know you live in Northern Ireland, you've got this kind of some family relation with a certain community or, you know, with religion link so, did your family was related...

Well, they'd come for their parents would be protestants church goers, my mum's mum played the organ in church, my dad's dad was a member of the orange order for a while but he quite the Orange Order, my dad's family went to Australia, when they came back my grandfather was invited, you want to join the orange order again, and he said, no I've seen the rest of the world, this stuff is not normal so we'd come from USA, from a protestant unionist background, you know, we get our News from the BBC, if we ever would go to the church it was a protestant church, but not for the equally, we'd never.. my dad would've consider himself a socialist, well still does I imagine, he's not very good.. and so he, my father was a member of the Ulster Defence Regiment so during the troubles he was practically a soldier but quite that lot of his comrades in the army basically just wanted revenge so he said okay, I'm leaving the army and he took us to the suburbs, got a little house and a... because he was the taxi driver he had to... when I came the 12 of July bonfires, he'd go there and build them but he'd never let me go and help build them so I was, I think, very purposed we kept shelter from that side of the political side of things but my parents needn't a particularly religious link, they never really go to church. So... well, I come from a protestant unionist background I never identified with protestantism that strongly and never identified with unionism very strongly either because their politics are very reactionary and very anti catholic, anti gay people, that's how I saw growing up and I just thought, I don't wanna be involved in that so I turned out with socialism left wing. So that, yeah, I mean, I think in that sense I look for other communities, the LGBT community I was looking for that, nerd culture and nerd community sort of stuff and my own sort of politics and I looked very left wing political communities, and things like that, tried to be more connected to them so, yeah, that's sort of my community sort of like things on I found progression is more along the way and the chair but it's century [?], so I'm in that community too. So..

105 Good. So, when did you come out?

106 I think I was 19. I was at the University, I was drinking with that one friend from
107 secondary school who I was still friends with so we were drinking, we came down to
108 my house very late at night, I said you can just crash in the sofa but my parents were
109 awake and they said no, so my dad drove him home and while my dad was driving
110 him home, my mom came I said she wanted to talk to me so I set down, and I'm very
111 drunk and she says you know me and your father have some concerns or worries,
112 you're drinking a lot, you're never happy, we think... I said, 'cause I was drunk, I just
113 sort of said, you think I'm gay. And she said, well, that's been in our minds and it's
114 really interesting I still can't really understand that I really, really meant to say well
115 you're wrong but it came out as well you're right [laughs] I didn't mean I didn't really
116 it was just my drunk brain just made a decision for me, I supposed and then, of
117 course, her reaction was she got very upset, oh my god, people are gonna bully you,
118 you're gonna get aids or something I it was emotional, it was very unpleasant and I
119 had to talk to her that's okay, that's possible, maybe someone'd attack me or maybe
120 I'll get a sexually transmitted disease, those are possible but not every gay person
121 has that experience so don't worry about it and I went to bed finally when she finally
122 let me go, I went to bed and then I guess my dad must've come home and he sort of
123 woke me up and he said I hear you had a talk with your mother and I said yes, and
124 my dad then just said, alright as long as you're alright, as long as you're happy is all
125 that matters and then he left and then he let me go out to sleep so that's when I came
126 out to my family which was the proper now I am out but there's as I said in school I
127 came out to some friends very, very negative experience, straight back into the closet
128 it was all the joke and then so it was the first time coming bad, really bad experience,
129 second time coming back it was with some friends in the end of school for about to
130 university and they all sort of when like hey, yeah, we know [laughs] it was all like,
131 that and really shocking 'cause that's just a cliché, such a cliché, but that see,
132 they all just kind of like, yeah we know, it was like okay, so then I felt of with those
133 other friends, it's a very negative ones and then I actually dropped university,
134 drinking, came out to my mum 'cause I was drinking so much and she was worried
135 about me so and then I get over the years being a little bit more comfortable to the
136 point were now at the age of 29 I'm like anyone who'd ask I'm totally open about it,
137 and if they have a problem, it's their problem, but that obviously took a quite

**138 So, do you think that the people who surrounded you, not counting on the school
139 friends, was more mind-opened to this?**

140 Yeah, no, they were, they were very, I didn't have a negative reaction from my
141 parents in that life they didn't say no, that's not okay, you can't do this, my mum was
142 just uneducated in that subject, so as I was, she was just uneducated and she took
143 some getting used to the idea, there was a parents group run by this harity, Cara-
144 Friend, that I talked about and she went to that to meet other parents who had gay
145 kids. My dad sort of, was too supportive, so like everytime there was an article about
146 drag queen or trans people or anything at all that was related with LGBT he'd like
147 turn the paper and turn in to my 'do you seen this? there's a drag queen event in
148 town' And I was [rolling eyes] alright [laughs]. So no, they were very supportive, I
149 mean there was one side, there's a photograph of me in the news paper for the
150 protest, and there's a drag queen and, this is honestly what happened, she was
151 wearing an umbrella, the wind blew the umbrella inside out and I was looking at the
152 umbrella as she was trying to fix it so the photographer who got a photograph of this,
153 cut the photograph so you couldn't see the umbrella and it looks like I'm looking at
154 the drag queen's butt and it was 'gay rights protest gets a little bit cheeky' so I
155 came home [laughs] and all I hear is my dad saying 'you're in the paper' [laughs] but
156 now, I had really supportive parents. I've never told my brother or sister but they

157 know, you know what I mean, they've been, you know, there was one guy sleeping
158 in my bed so, they are very much aware, we just never had the conversations, I
159 don't feel we need to, they obviously don't feel like we need to, it's just kind of like
160 everyone knows but.. it's not a big deal. My extended family I think all know, I was a
161 family gather together once and one of my cousins then she said, so you gay, then?,
162 how did you find it? And she goes, your mother called our mother [laughs] so primarily
163 my mum phoned everybody and other brothers and sisters so everybody knows, no
164 one never really never had any big conversation, we're many very people but their
165 largely were indeed supportive. I think one of my aunts or uncles, they're response
166 with someone, you know, oh well, he still family like I killed someone or something,
167 you know, it's like, we can overlook it. But that was all and my grandmother, who is
168 my only living grandparent, never talked to her about it I don't think anyone talked to
169 her about it but she did eventually stop asking 'when you're gonna bring your girl
170 around' so I kind of feel she's aware but she never asked me why don't you have a
171 girlfriend, or when am I gonna meet a girlfriend so, yeah, and then this I've worked
172 here for 10 years, so work in an LGBT charity you couldn't get more supportive
173 colleagues.

174 **That's good. Okay, so, this is also an open question is just about your opinion. So,**
175 **which role do you think that LGBT people has in their community?**

176 I think, well I mean, they're just like everybody else, they'll have the same roles with
177 everybody else, in terms of. you know, fathers, brothers, mothers, sisters, cousins,
178 uncles, they are not all dancers and artists, you know, acting people don't realise
179 maybe just how their posture so there's LGBT people all through society in their
180 community they play the same role as they were heterosexual but I think there are
181 interesting opportunities, I mean, LGBT people through having the struggle with
182 homophobia and biphobia and transphobia, I think they can usually educate
183 themselves and be quite progressive in their views, you know about equality and
184 acceptance so they can have a role there I think definitely, in their community as being
185 socially minded people and who understand that there's a lot of inequality in the
186 world and we need to fight it and I was talking someone yesterday, I think within the
187 green party here, who is a very small party but very socially conscious, ecologically
188 conscious, they think that maybe a third of their members might be gay, well not gay
189 but LGBT in some form, I thought that's a lot, I think that's maybe just their Belfast
190 group but like a third of their members would be LGBT is interesting and I want to
191 look at it some more but and also LGBT people, same sex couple in particular, there's
192 a lot of kids who need adoption, lot of kids who are looking for a family and
193 because gay people can't naturally conceive children, apart from surrogacy, I think
194 that's a natural area that we should be encouraging people to do, to adopt which was
195 illegal here, obviously for a very long time, till couple years ago, they opened the
196 process but the same sex process can't apply for adoption so I think communities
197 they can do things like that, that are really positive for a community to care for children
198 and stuff like that so, yeah. I think that's pretty much all I got there.

199 **This is a question not in the questionnaire. Do you think that the fact that, what I'd**
200 **call it ethnonationalities, you know, the unionist side and the republicans, do you**
201 **think that they kind of like, closed for years for LGBT people, like, denying rights to**
202 **LGBT people because of...**

203 I mean, I think some of the political parties are better than others, I think that we can
204 never treat unionism, loyalism, republicanism, nationalism as like monolithic sort of
205 structures, I think in my experience the republican community have a much more
206 keen sense of inequality faced by LGBT people and the importance of having this
207 equality in terms of legislation rights and the unionist side is a mixed pack, you have
208 I think you have LGBT people in all of the unionist political parties but the DUP

obiously the biggest unionist party has a history of opposing pretty much almost every LGBT... like actively tried to stop it, you know, trying to stop LGBT people gains, which is I think it's informed by very, by a virgin of evangelism protestant evangelism that it's quite fundamentalist and... doesn't really understand the idea of the secular state, you know, they'd say they're just representing their people but I think actually you see the damn DUP their putting on their manifest like, we oppose marriage equality, therefore we have a demand on oppose to marriage equality because our people say we should oppose marriage but time in time again, public opinion polls have shown actually that a majority of people in NI support marriage equality so something isn't correct in their analysis, I think a lot of their members really don't see either their policy on this issue, so I think there's it'd be very easy, specially as myself being, I grow up as a unionist, just naturally unionist, you know for time I've changed, my politics has changed to where I'm now, that I'm consideran myself a Republican, and very left wing so it'd be easy to sort of say that the republicanism is good and unionism is bad, respublicanism is for equality and unionism is against equality, I don't think in terms of people that's exactly how it is, but in terms of political parties they all have their own, you know you couldn't look back to all their votes and see how they voted. There's no question that the DUP and to that extend, the Ulster Unionist Party have been much less opened to the idea of legislate equality for same sex couples to the point where the marriage equality build the moment the marriage equality debate shows that so...

So, we jump into the second bloc. It's space and strategies to survive. So first of all, we'd go to what I call home, you know it's a subjective idea what is home and what it's not. So, which were your fears of coming out with your family?

That they'd react negatively, kick me out of the house and I'd become homeless and if I didn't have a house, I don't have money, I couldn't go to school and I'd therefore not get any education and then I'd just be totally lost in the world and, even I'd know my parents and I'd know they were very unlikely to have that reaction, there's always that little voice in the very back of your head saying, don't take the risk, move out and get your own house and drop. So that's what I was scared maybe just maybe they'll react different of how I feel they will and it's not work for the risk of telling them and I didn't realise that time the damage that holding on that secret was doing to me, I though it was a good strategy, wait until you have a house and a job and you're safe and stable on your own, then you can tell them but I didn't realised that persuading that strategy ment lying to people, lying to myself, hiding, being ashamed, not finding a community of LGBT people. There's all, I didn't realised how bad that damage was till I did come out in certain group and I worked on my feelings and stuff like that but yeah, that was the big fear, it will just totally blow up and I loose everything.

So you have explained me so many things so I have to... which is supper fine. So, right now, where do you exactly live?

At the moment, I'm lodge in a house that is owned by a friend and also my employer and he's in care for his mother so there's nobody living in his house so I just pay him a little bit of rent so I live in a house where no bulglars have any idea so I only moved out when I was 28 so I stayed with my family, I shared room with my brother [open eyes] since I was 7 maybe so I shared room, you know, I'm 28, he's at that time 24, 23... so it was kind of weird, it was getting weir, you know, but that was everything that we ever knew. So I got to 28 and I really thought I really have to move, but I couldn't afford, I was working part time and I couldn't afford to rent my own place so my friend Steve offering me, 'did you could live in my house, I'm never there, you could pay me a little bit of money and just keep the place tidely, make sure no one gets any idea about breaking in' So that was kind of lucky and I, well, where I moved out I'd still go trying to go back to my parents house like three nights a week to see

261 them. I'm not very good at that now, [laughs], it's not very long but that felt apart very
 262 quickly but I still trying, I do still trying go back at least once a week to stay for a night
 263 or two so maybe to see the family.

264 **So the place where you live now is it kind of like a cosmopolitan place with**
 265 **rents...?**

266 No, it's a different, so I grew up in East Belfast and then I moved where I'm living now
 267 is up in top of North Belfast sort of it, so if go to the North of Belfast and just go
 268 outside the city limits, you've got a place called Newlodge[?] so I live up there it is a
 269 very quiet living street mostly older people very very suburb so there'll be parks and
 270 grass, it's by the water if you wanna go for a walk, but it is on the very very edge of
 271 a very very big housing state called rathcoole and rathcoole is sort of, is a very large
 272 loyalist state but between two paramilitaries the UVF and the UDA so like my local
 273 bar which is just two streets over beside the bar there's a big wall, the red hand and
 274 to ak-47 it says welcome to the loyalist rathcoole so I can't really drink in that bar,
 275 'cause if I go this is not for you, I'm a comunist Irish Republican Gay. I think that could
 276 cost problems, mainly the first thing, that can cause problems, so I don't feel
 277 uncomfortable in the are, I don't feel unsafe but I'm just a little bit consious that it's a
 278 community like the area I grew up to was a litter suburb, not very political stuff obvious
 279 to you, or at least, where I am now the politics is a bit more obvious and they're not
 280 my politics so I'm a little bit punch to that but it's not that bad.

281 **So, would you have any previous consideration in where to choose a new house**
 282 **now?**

283 My mind, for what I can afford by that time, I mean, if I could pick somewhere to live
 284 I'd, like, I'd pick somewher somewhere within the republican community probably,
 285 I'd pick somewhere that is, you know, easily to travel into the city center, where I've
 286 got my job. But yeah, like a republican as you said, something cosmopolitan rather
 287 than subburb and maybe... I'd always love, I'd really love just live at a flat in the city
 288 centre, you know, there are appartments up here, very expensive so that's not quite
 289 the are. Working for a charity is good for menthal health, education, meeting good
 290 people but the money stinks [laughs].

291 **Have you ever had a bad experience in your, now, neighbouhood?**

292 No, I've only been living there since just before christmas or maybe october time,
 293 less than a year, so I had no bad experiences but I sort of being carryified don't go
 294 to the local bars, I'm very careful by what music I'd play in the house or anything I...
 295 you know, I'd love to put a red flag outside my house but it's just not a good idea so
 296 I don't, so.. yeah. It's sort of just home at the moment up in the new place I'm living
 297 it's really just the place where my stuff is, I sleep there, I shop there food but all my
 298 socialising, my meeting people for coffe or drinks or.. events is city centre. That's for
 299 me, this street connects to Donegall's street and Donegall street is where we had our
 300 first Cara-Friend used to be when I joined down there and that was the building you
 301 can find over there, so this area has been as much home to me, than... I don't sleep
 302 here but to me it's like where I spent the vast majority of my time.

303 **Well, it's a nice area**

304 And it's a very cosmopolitan area with all the nice little pubs, restaurants and...
 305 theatre and shows.. I don't go to them but they are here [laughs] it's a nice area

306 **Yeah, it is. When I was here for the first time, I went to the Dirty Onion and there**
 307 **was this poster of two girls kissing so I was like, wow. So, I bet you don't have any**
 308 **children right now...**

309 No, no. I don't have any partner.

310 **So, in the situation that you have a children, an imaginary situation, would you**
 311 **have any preconsideration in deciding which school your child would go?**

312 That's a very good question... It's not something I've ever really thought about... Em...
313 I'm very against the idea that here we have two schools centers, you know, the state
314 education that is for protestants and then you have... Catholic sort of maintain
315 education just also nationalist or republican, it's no sense! It doesn't make any sense.
316 It's just a stupid system that I think holds us back and we definitely need to reform
317 the school system here and yet if I'm being honest where I'd feel more comfortable
318 sending my kids to... like a republican sort of area school than in the area that I'm in
319 which obviously was unionist. Em... very good question I mean, ideally I'd liked them
320 to go to a mixed school, you know... I think... so hard to say 'cause it's such a big
321 theoretical. I'd like to think that I'm likely to send them to the closest school and saying
322 that's grand and when I came to the secondary school I'd really sort of, thinking on
323 the grades, I'd want the young person to pick a school they'll like, at staying at the
324 open days let them choose it I wouldn't say, you have to go to the this kind of school
325 I'd be really up to the subjects... Em... I just know, I went to the state school.. and I
326 just know the way like history was taught and there's no.. so if I had a kid, I'd love for
327 them to be able to learn Irish which is something I never had the opportunity school,
328 I was only offered French, German, Spanish, Italian and Russian were after schools
329 if you wanted so I did a year of Russian, I can't remember any of this, I did a year of
330 French, I can't remember anything either, I had two German, can't even remember
331 that either so yeah, I think for me it would be more about the subjects that they offer
332 and because of that I'd be more... nationalist sort of area school but I'd also wouldn't
333 be up to the tasty idea of sending them to a school with though religious thoughts but
334 probably here is they all do, you know to one degree or to another there's the, you
335 know, when I went to school everybody had to go to the assembly withersprings[?]
336 and pray, we tried to avoid once but didn't work so I think that's how I feel about that,
337 but I'll think about it so long

338 Would you come out as a father in the school kids?

339 Yeah, I think I'd feel pretty comfortable about that, actually. And I think, well, what I'd
340 do probably is talk to the kid first and see if they wanted me to be open about it or if
341 they didn't want, I'd have that conversation I think I'd be hurt if they say they didn't
342 want anyone to know, but that would be a conversation that I could have with them
343 and figure that out but I don't think I'd come out before having asked them whether
344 it was okay for them to me do so.

345 Good. So, now I'm gonna ask you about workplace

346 Very unusual workplace, compared to the most of the LGBT people. I get the work
347 here which is nice

**348 Yes, it's a nice opportunity, it's a nice job... So, well, let's imagine that you want to
349 apply for a job, would you have any preconsiderations in choosing the job?**

350 Do you mean by being LGBT, being open and stuff?

351 Yep

352 Em... no, I'd be fine with telling them I'm LGBT specially there's a lot of places that are
353 increasing in number of LGBT people so you might even hope that might do you some
354 good these days but no, I don't think I'd have any problem. Even if it was military or
355 police, something seen, you know very traditionally heterosexual. I think that police
356 now, if someone wouldn't give me a job because I'm gay I don't wanna work there
357 'cause it's hiding a secret again and I know what that's like, I remember what was
358 like keep that secret so if I was gonna go for a job I'd.. specially could give my
359 reference, I've worked 10 years for a LGBT charity, they kind of like notice it that I
360 might be gay so I'm pretty cool about it, being honest but I totally understand whether
361 people would keep it in secret maybe or would have preconsiderations on what kind
362 of job they're looking for, I mean, everyone's experience is different

363 Though do you know anyone who has a bad experience in the workplace by being
364 opened?

365 Oh, I certain I must. I'm trying to think of an example. You know, I know so many
366 LGBT people that I almost certainly, yeah, there must be some who had bad
367 workplace experiences, I'm being involve within survaces[enquesta] to ask people
368 the same questions but I can't really, like, pick an example thourgh my head. I've
369 heard cases in the civil service, someone coming out as trans and that caused the
370 problems in the workplace. I know actually, I know a few people who either are
371 teachers or wanted to be teachers so one of my friends who wanted to be a teacher,
372 someone in the teacher profession that he respected, sort of said 'don't come out,
373 don't tell them, don't tell them you're gay 'cause it'll go against you' and that kind of
374 uppset him and put him off teaching in a way, you know, he thought I don't wanna
375 hide it so he decided to go in the charity work instead. I know a teacher who was
376 trying for years to get the school to be proequality for LGBT people's, he'd put posters
377 up and then other people would tear them down and tell him to stop putting the
378 posters up, it's not appropriate for children to see this rainbow things and I know a
379 teacher who had to move to England because he felt that having a job here would
380 be too difficult and he though I'd be hard to getting a job but also as a gay man make
381 it harder so he thought I just go to England. And... I have a friend who is not actually
382 gay but who he wokrs in a bar and a guy who didn't realised that he worked there,
383 when he was in the bathroom, another guy sexually molested him in the bathroom
384 thinking he might be gay. It's just weird. I've known LGBT people who have worked
385 for the gay bars who have been on the end of homophobic abuse by like straight
386 people who would find themselves in the bar to have look around, I suppose, have
387 too many drinks and then get a bit rude and I can't think of anyone who has been
388 fired because they are gay... yeah, I think that's what really springs in mine, to be
389 honest.

390 Good, it's amazing. So, do you think that the non-discrimination law is enough?

391 Em... I think we hear how very good laws actually, I mean, compared with other
392 places in Europe and America, we have section 75 which is a very strong piece of
393 legislation that sais that you cannot discriminate someone for being LGBT I think
394 what it's lacking is that it doesn't apply schools. Schools are exempted in section 75.
395 I guess they've just mannaged to convince the people who made it that there was
396 more trouble than it was worth for them. So I think it must be etended to schools, like
397 all people's that are LGBT they have the right to be protected but they don't currently
398 have I think some workplaces should have manditory LGBT section orientation
399 awareness and gender identity training. I'm talking about police officers, people who
400 work with public like on behalf of the state, civil services, people who work with public,
401 I think those are the ones who.. so it's not just the legislation, I think there should be
402 more proactive training and... yeah. 'Cause if you don't, I mean, there's just and also
403 is the, you know, no one is gonna say, you're gay and I hate gay people you're fired.
404 They'll find a way to fire you for other reasons so I wonder could there be more
405 legislation and more tools to identify constructed dismissal which is essentialy when
406 you just want someone gone so you mannage it so they get fired, you don't just say
407 you're fired, you make their work too much, or you don't give them enough time or
408 you.. trick them or lie and make tham make mistakes and then you kick them out
409 'cause that how gay people get fired, you know, they don't... they get manipulate and
410 quite skilfull means so I think if we wanna really have more legislation -our legislation
411 basicaly says you cannot discriminate LGBT people- or we need now more ways to
412 implemetn that to promote it and I think that's how you do it, you train up staff
413 members and you find out where people are being prejudist against gay people,
414 LGBT people in a snicky kind of a way.

Okay, so then I'm gonna ask you about the social space. We're almost in the end of the interview, so, would you say you feel free in the social space like, holding hands, manners to dress, manners to talk, behave...

I think that I'd feel comfortable to a certain extent in certain areas of the city, so this area, the cathedral quarter, it's a very bohemian, arts, and I think most people here quite accepting and also 'cause it's in the city centre, there's so many people, staff members, policemen, if there's any trouble the police would come quick and people would step in. I think, so yeah, with holding hands and showing affection I maybe feel comfortable a good day to do that if the other person wants to do as well, I mean, if he want to go out of the city centre into little suburbs in the towns and the villages where, you know, not many police or maybe just don't know the area quite so. Like where my parents live, in that village, not really I wouldn't feel comfortable. Where I live now I'd definitely not would feel comfortable. And yet, it's a risk management sort, I think you know looking it's probably gonna be alright or whether it's not. And I remember so that friend from secondary school he had one point, he came back to visit me, he went to Scotland, actually, for university, he came back for a while and he dyed his hair like luminous pink also in spikes so, he's straight and I am gay, as far as I know at the time, and we're walking through town and the amount of people that he walked by they just got like faggot, queer, freak. All of that... he got so, and then got more homophobic abuse in that like one day walking through the town than I had in Belfast in 10 years because people see him and identified that was like being me whereas they look at me and they think bus driver or something, you know, they won't think... I'm not particularly effeminate, I'm not slightly from his speech voice except from when I'm hang over that's but that's even is being devil to say in these streets around here I'd feel comfortable holding hands and showing affection, that'd still more than maybe five years ago I would've felt. I think society is moved on very quickly over the last 5 years so even having just little amount of contrableness is definitely better than when it used to be.

It's good. So, do you think that there's a general fear about showing your sexuality?

I think it depends on circumstances, if your family are all DUP supporters you might think twice before showing your sexuality, I think if your parents are super religious but.. no, that's not the right word to say, I mean, if they're super religious in a regressive kind of like antiequality way -'cause there's lots of people out there whose parents are super religious and they're all totally cool- and I knew a guy whose step father was a plumber rather in minister I think, the step father, and he was terrified to his dad would find out and when his step dad did find out, you know, he got fired from the family business, pulled him out of school so he could be home schooled, made him live in the dog shelter as a punishment until he told him he was straight again and he told him after a while he said 'I'm straight now I'm fixed' 'it's okay would you come work for the business again, you can live in the house, we'll take you back to school'. So there's all that factors, I mean, I don't think there's a general fear I think 'cause society has moved on so fast I think 10 years ago it was a general fear, there's a blanket fear across, just so many people, you know, when I went to the certain point of our youth group here, the group was 10 people and nobody where out to their parents, few were but there was a general fear whereas now the youth group has like maybe 60 to 80 kids every night. They're not all the same kids, you know, some come once a week some come every week so there's absolutely hundreds of kids we have like five youth groups, six youth groups, maybe. Training people's, training teachers.. I think that general blanket of fear has actually lifted for a lot of people but there are people that think they are very much afraid because their parents are reactionaries or right wing or very anti gay for religious reasons and I think

for a lot of people there's still this blanket fear just like don't go in public or don't hold hands in public just in case. That still definitely exist, but I see evermore guys holding hands sometimes, I see girls holding hands sometimes so I think that also there's a lot more bravery and courage than there used to be in Belfast and for me like the big sign of that is the youth group there's just so many kids now that are totally out, their partners know, their schools know, they're supporting one another and I think that when you're a young person and you see that, it makes you feel more likely to go like okay 'cause when I joined the group everybody was to 16 to 25 when now the youth group is more like 13 to 17, kids are coming out younger, they are coming out more, their courageous, their super brave, they support each other and they are really changin society it's incredible I've never thought we'd be where we are now if you told me 10 years ago there's gonna be hundreds if not thousands of LGBT kids in NI who are totally unite and proud and we'll have civil partnerships and people would hold hands sometimes in public, you know, gay couples would be applying to adopt and all these sort of things I'd really gonna say no way, there's not, the'll take years to get that and if not more so society here is rapidly changin which is good but I think that we're at that point that fear does exist and it's in those areas of society who deeply resent that rapid change, deeply, deeply hate it and I don't know they fear it or what but definitely society is not proud, society should be.. so there's fear, anywhere there's a kid in that sort of imparment, you can probably bet that their are not feeling super corageous and I think just time would tell us we keep going that way, we're getting better that and probably in years there's not fear at all anymore. There's still fear I think some schools and stuff have the fear, this is sex we shouldn't talk about this, but over the last year we've trained well over a hundred schools so we're getting there in that way as well, you know we are training hundreds of teachers and students, that I think, that's something we've started over our community for years like to feel benefit of that, we won't see until a little bit down a while and the more we do it, the more than that passaes into society when those kids live and become parents and their educated and ok with LGBT issues so hope I'm still here for ten years from now so to see what it's like then.

Okay, so. Nothing, I'll just go to the final part, called the pink pound so, it's a question about your opinion. So, do you think that the gay boulevard is a good option to put gay people into Belfast's society, do you think it generates a positive acceptance of people with non heterosexual sexualities?

What's that last puttin in, sorry?

Yeah, if you think it generates a positive acceptance of people with non-heterosexual sexualities

Em.. what I think? I think in my experience, so we're going back now about like the last sort of 5 to 10 years, remember when I was spending a lot of time in the gay bars sort of it, 'cause it's something, we don't really have gay coffe shops or book shops or stuff that are maybe bigger more progressive cities have, for us really it's the community, the charities, the youth groups, the community groups and then the bars and I mean, I think a lot LGBT people go to the bars thinking their are gonna make friends, find a community and big benefit greatly but that within they find is culture of drinking, culture of drugs, remember whenever I used to go bars they stayed up until the night club was closed at 3 am and then opened until 6am, totally illegal you know, but that's basically that was just were a lot of extasy and drugs like that were being so used which I was just around someone but why you thing everyone still dancing until 6 in the morning, 'cause they are in drugs I was lika ah, ok. So then, I think that section, the business side they, as organisations, lack soul but like they are not conscious enough of what they could be doing to support the comunity you know, they love the comunitie's money and many, I'm sure many people who run these

519 places are gay, you know the two gay guys so the Kremlin big night club used to be
520 the only gay club that was run by gay guys who are a couple but they never really
521 do very much outside the very minimum that gets their money as well so and those
522 were the two gay guys who bought that other building and kicked out all the LGBT
523 charities, yeah, they bought that building and they said okay, we're gonna turn it into
524 a hotel so you have like 8 months to leave and then they came back to us and say
525 actually you know, you have 3 months to live and then they couldn't sell that building
526 for some reason and then they said 'oh you could stay for a few more months if you
527 just pay us money' and we said no, goodbye. So, if that's the kind of people, that's
528 their mind set, we'll buy this building, we'll kick out this LGBT charities, it's just
529 business I think that's the attitude, it's just business and in terms of positive stuff to
530 the community, I think most of, I think all of them are stuck in their bathroom safe
531 sex packs that the rainbow project downstairs make, the little bag with condoms,
532 lubricant, safe sex information, so there's baskets of those in the bathroom of the
533 Kremlin so I guess people if they want condoms they'll buy them, they can get them
534 but that's the imparium minimum, they sponsor pride, Belfast pride but they also
535 get advertising and stuff because of that while they are on the parade and all this
536 sort of stuff so, and I think they generate boozy positive acceptance, people I think
537 no, no, I don't think the gains we've seen in the society the acceptance that's growing
538 has anything to do with them. Aside from, maybe, some people might go to the gay
539 bars and they suddenly realise oh we're actually really fun and there's little bit of that,
540 you know we love gay people, they all love dancing and music and... but that's not
541 really gay people, that's the clubs thing, that's what people used to think about gay
542 people that their all about pop music and drag queens and.. karaoke. That's how
543 people used to see us like that because that was all that was on show everything
544 else was, you know, hidden, so no, I think if we generate positive acceptance it's
545 because of the work of the various charitable communities groups and not really
546 because of the LGBT businesses. And I whenever I was younger, any city I'd go to,
547 right I have to go find the gay bar here and check it out and then was like 10 years
548 doing that it was just like, they're kind of like the same, and they never really.. I think
549 we're doing in Amsterdam, I went to, well we were in Amsterdam visiting an LGBT
550 charity there, we were one of the local bars and there were 3 or 2 gay guys smoking
551 and they said, where are you from? from the UK and Ireland and their busy like go
552 back there. It's like we hate tourist, we hate all of you all coming over to Amsterdam,
553 getting in the way, there's too many of you. And we said, well, we are not just tourist
554 actually, we're here visiting COC Amsterdam, which is a big LGBT charity, we work
555 for an LGBT charity back home and then they were just like, we don't care, go away.
556 And I thought, you know, I mean, like that's not a warm welcome so I think yeah, I
557 used to have a very idealised idea of this gay bars as being part of the community
558 but they're not, they are really not, in fact they are there, they are even less our
559 community than sometimes some straight bars are. If I go to the gay bars and try to
560 talk to someone, they automatically assume that you are looking for sex or something
561 like that. So I find whenever people go to the gay bars they all sit in their own groups
562 and no one really talks and meanders, it's a non really, there's spoken tension and
563 maybe that's just me, maybe I'm just a little bit uptight and... but I find in straight bars
564 they're just, the no specific gay bars that I've gone to and I've talked to a lot of people
565 I don't know, starting a conversation, making friends, you know, I've had friends who
566 I've met in those places. But, on the other hand, there's a quinter point of that which
567 is I went to those gay bars, I picked a drinking habit, got really depressed and drunk
568 and dropped out at university,.. remember I said that they close the night club at 3
569 and then reopen it at 3am so they kick everybody out at 3 o'clock and then at 3:10
570 they let everybody come back getting in. One night, when I was 19, I was in the bar

571 and I think I was sitting on the floor, like side of the smoking area, like they have an
572 internal smoking area with no roof. I was sitting on the floor and I think that when
573 they kicked everybody no one notice me si then a women, young women, who was
574 also 19 came in and she saw me and she goes, how can you be here, I was the first
575 one they let back in again. I said, they must have not seen me so she came over and
576 I start talking to her and it was that person who told me about the youth group and
577 said, I go to that LGBT group, you should come along sometime and then she'd pick
578 me up and took me around and introduce me a few people, non of them I could
579 remember but in one side she was probably in extasy too [laughs] at that time, 'cause
580 she was so friendly and full of energy, but, you know if I hadn't boomed into her and
581 she hadn't told me about the youth group, maybe I'd never gonna find it so maybe
582 there's a good side too, I just think that within their bars I think they should have big
583 posters saying 'these are the LGBT charities' sexual health go to these guys, youth
584 group just go to this guys, just stuff like that, if you need help, here's you go to and
585 that's just like one big poster or something in the bar. They'll generally would never
586 accept that we put up flags in the bar and stuff, no, they don't want that. So I think
587 they could do more.

588 **Okay, lovely, So related and not related with this, do you think that there's a**
589 **patron of being gay that is more accepted. For example, being gay and having a**
590 **high economic status, being gay or lesbian, living in a certain area, acting as if**
591 **straight, you know, being white, being a man...**

592 Hum.. yeah, it's interesting... I think

593 **maybe just having a family, having this heterosexual pattern way of live**

594 Yeah, well, I mean. I'll tell ya, I remember the people in school that I knew that were,
595 proto fascist at that time, I think some of them generally were fascist, one of them
596 said to me, you know what A.? You're alright. You are the straightest gay guy I know.
597 What? You are not camp, you don't wear pink, you don't talk you know, 'haye [high
598 voice and movement of hand]' and... you know, I mean, you're alright. And I think
599 there's definitely some of that, I think if you don't dress flamboy[?] feminine, if you
600 don't dye your hair, you don't get piercings or tattoos or any sort of it, I think that
601 you look straight, I think some people are more comfortable with thaht and they accept
602 that a bit more so, it's like, well, you might be gay but at least you're not acting gay
603 and still there's a lot of that, I think if you are camp guy or maybe a such a stupid
604 violent in turns masculine in feminine but if you're a masculine woman, if you're, you
605 know, strong women, confident women or you know, you don't wear dresses, you
606 wear trouserss, you wear boots, you don't wear high heels or if you are a guy you
607 wear tang tops or you wear, you know, stuff lik that the more certain feminine sort
608 of stuff. And I think it's sad. Nowadays pink has been.. straight people have taken
609 that on as well.. so well, yeah, there's that too I think if you are LGBT and living as a
610 couple that actually can increase, you know, you think that people will like ok with
611 their family, family is good and bla bla bla... I think you're open to more attention
612 'cause people see you as couple and they're the gays in the street, you know, I've
613 hear a lot of people, I know some people who have had to move house because of
614 homophobia in their street because they were identified as the gay person or couple,
615 you know, people throw scones at the windows and that sort of carry on so yeah, if
616 you can pass as straight and you play up to the normal gender norms you know,
617 pretty feminine women and strong man you like sports, you get an easier time. I think
618 it too... LGBT people of colour, I don't know, I generally don't really know, I don't know
619 about Belfast, I mean, I don't think I know any non white gay people.. Do I?
620 Personally? no, so I can really say confidence but I imagine that, well, I remember
621 being in one of the gay bars, you know a long way back 7-8 years maybe I remember
622 sitting in the table and hearing someone else sitting in the bar, quite a camp

623 gentlemen, saying some really racist shit and I just remember being like floored, I
624 have naively thought that because of LGBT people had gone through struggle that
625 they'd be really progressive and they'd understand the importance of equality and
626 hearing over here a gay camp man saying, you know, saying racist things, made me
627 realise it wasn't not like that, like the virtue of being LGBT were not automatically
628 progressive and educated so I think being an LGBT non white person would open
629 you up to I think there's racism in our community, I think it's definitely there. In fact, I
630 remember another example, there were two chinese guys came to... a lot of my
631 stories people told me this before, a lot of my stories started when I was in a bar,
632 because I drink a lot [laughs], so I was in the same bar and there's a guy on the
633 microphone, he was grumpy, and I literally cannot be there anymore in a room
634 with him, I cannot be there anymore because of these examples. Two chinese guys
635 or two asian guys walked into the bar and they were clearly very shy and they might
636 be a couple, I don't know, but they came in, they took one drink each, they sat
637 down, they had their drink, didn't talk to anybody, didn't bother anybody, they came
638 in just to have their drink and they went to leave and the guy who does like the quiz,
639 you know, the microphone and the shiny gold jacket, as they were going to go on
640 leave, he said, 'Ah, what's the matter boys? have you got the delivery to make?' as in
641 delivery chinese food I just, any, this is why I can't be in that bar, because that
642 racism was real, that was just again, I was absolutely floored by that, I actually, my
643 friends had to tell me that we have to leave, 'cause I was sitting shouting 'you're a
644 prout..' and my friends said. c'mon lets go somewhere else and that anytime, I haven't
645 seen him tankfuly for a long time, but anytime I was in the bar when I've seen that
646 guy, I could not swear them because I'm so obscene, so yeah, I think that LGBT
647 people who are not white faced a whole other level of discrimination that someone
648 like me as a white gay guy in the gay community doesn't face, I think that's well, you
649 know, there's a lot of biphobia within the community between L and G, there's a lot of
650 gay or lesbian people who are anti bisexual, they think it's not a real thing and they
651 think, you know, just pick a side, for god sakes, are you with us or are you not with
652 us? I think that's borned out of fear I don't think there's, you know, I don't think I know
653 there's probably fear because it's,, you know, if you're a guy with a guy and the guy
654 is bisexual and you go, well, maybe someday he wants kids, and I can't give him
655 kids, so these faster the scene I'm like, I don't trust bi man, I don't like bi man, same
656 with two women, maybe there's one of them who is bisexual and the other one goes
657 maybe someday she wants a kid and maybe she'll find a man, I can't give her that
658 kind of thing. So there's a lot of biphobia, there's a lot of transphobia too, I think, you
659 know, so yeah, if you're a white gay guy who dresses not very obviously gay, there's
660 a lot of shit that I don't experience at all, and there are... there's expectations that are
661 less okay be that kind of gay, you know what I mean, to be a feminist gay or be
662 political gay, you know, why you bringing up all those all that stuff in, people don't
663 wanna hear it, so, yeah, I think that's again just like I said, the republicanism and the
664 unionist, if you start to think of them as a monolith which I think a lot of straight society
665 does, you know, as the LGBT community, the gay community it's all along they think,
666 it's not, it's full of intercases and social differences and I think we have to remember
667 that. It's a good question, so a very good question.

668 **Well, to me I think everything is perfectly answered, so, I don't know if you have**
669 **like anything you'd like to comment, like add something...**

670 No, I think I'm good, yeah. I think I probably talked a lot there, sorry **No, it's**
671 **amazing** and... yeah... I don't know, whatever we're doing is going very well, society
672 is changin, I'm not sure what is like, you know, in your hometown, are you seeing a
673 similar change in the last ten years or..?

674 **Yeah, we've got some 'fights', we still have problem with gender issues -we also**
675 **had problems with avortion-, we do have problems with LGBT issues but I think**
676 **we're improving...**

677 Yeah, I think why it's so important that things like these are done and continue to be
678 done is that we can never rest, it'll never get to a point that we'll say, okay, everything
679 is fine now and Primo Livei [?] who is an Italian Jewish chemist, survived, was part
680 as a survivor of one of the nazi camps brought something that struggled me very
681 finely, he said, 'I write about these things not because I want to but because they
682 happened and by happening could happen again' he said 'the fact they happened
683 once that means they can happen twice' so I think western societies sort of
684 approached in terms of acceptance in terms of LGBT people but those gains are
685 infertile, they're new, they're not anything deeply read it in the minds of lot of people,
686 particularly religious and right wing people and I think that anytime a skip goal has
687 been needed in history, gay people are [?] so, keep doing what you're doing

688 **You too. It was amazing. Thank you so much.**

THIRD INTERVIEW

Okay, so the first question is gonna be about your childhood and I'm gonna ask you about how it was, which school did you go to? which were your hobbies? did you play any sport?

O: Okay, so I grew up in Isego which is the west coast of Ireland and it's in the republic and my parents are both from Belfast but they moved to Belfast into the west coast is that was kind of, to be honest, they separate themselves to conflict so the didn't really want to bring me up within an environment that was still a little bit hostile being a child these years, they didn't want me to have to choose who my friends would be based on like different nationalities or anything like that or different religions, my upbringing was catholic you know, I made my confirmation and my communion and like I was raised catholic but it was kind of very flexible, I wasn't very rigid it was like flexible dependent on what I wanted so if I didn't want to go to church I wasn't required to, I think my parents understood that it was something important to their generation but it's not as important to mine so, whenever I was old enough to kind of say I don't really want to go to church anymore, I think I was like 13, like I didn't go anymore which was fine like there was no real conflict with that that's a waste, but yeah, no, definitely a lot of my like I had a easier than other my friends a lot, a lot of people who are brought up in strong their catholic house is have conflict with their parents but I was kind of lucky.

J: so I was born in Newsey, so it's like the south west England, it was like a tiny village that no one has really heard of but like, they'll just miss any kind of religion in the village at all, like there were catholic churches but no one really went they just hasn't a big picture in my life necessarily, and I had to go to church for fine when I was grow up but it just had to but no one really pay attention to it you just kind of stop going and that was kind of what was expected of you, you were kind of more wait if you start going to church on my own and so, yeah, and like my parents we're all like, religion's fine like my dad was very abused[?] so like he would monk like my uncle who is like a big court [?] and would like fight but my mum was like, no, if you make your comfy it's fine, like I didn't really go to church like, I kind of bring to double when I first went to university [laugh] but that kind of ended just like, yeah. I did whatever I wanted to do but really was kind of like racist and homophobic so like if you weren't with the straight people turned to have an issue so I was like kind of like no, I'm definitely straight [laugh] which was like... sure?

Okay, so, as you've been here studying so far, do you know anyone who had issues with, you know, family being gay and belong to a certain community here in Belfast?

O: in Belfast? just try to think in any cases, I definitely heard of cases, I'm not here sure in Belfast but I definitely heard of cases of students that have had to hide themselves totally from their family space on their sexual identity I have heard of friends who have been dishonored from their parents, like based on, if they were attracted to and women as well, and the trans community as well and.. but I don't anyone here from Belfast.

J: I know quite a lot of people from England but no one from Belfast, like, all the people I've met, they've know that families are not going to like it so they haven't come out yet

O: but I will say, though that a question I've gotten from the two communities in Belfast that are very straight whether being protestant and catholic is that the more extreme you are, in stand of who you support nationally, the more homophobic I find

J: yeah

52 O: so I've find that I've been in certain areas in Belfast myself like they're very, you
 53 know the secular would be in Belfast, you can make, if it's latter and I'm on my own
 54 or something I not maybe felt as comfortable as I feel here in the Botanic where it's
 55 mixed and it's lot more, I don't know

56 J: yeah, like, I founded more kind of this but I think that's more to do with my
 57 Englishness 'cause I think they..

58 O: yeah, but what's strange that if you can say that as much as me and J. don't,
 59 sorry, J. and I, but don't belong to any communities here in Belfast whether protestant
 60 or catholic we would be crusty [?] to support a certain things based on where we're
 61 going clubs [?] so because I'm from the Republic of Ireland people think that I want
 62 a united Ireland and that I am the very catholic or very nationalistic and then people
 63 thing...

64 J: or me being a protestant because I'm English

65 O: so people think that, they don't get the bake, you know, they don't know that
 66 neither of us would go for either sides we don't

67 J: yeah, you know, like

68 O: we're not in this conflict [laughs]. They'd probably think that we are... 'cause I had
 69 people that might say stuff like whether I'd be down like 'oh, I want united Ireland too,
 70 like Up The Ra' and that kind of stuff that I'm like, I'm not, like, I'd just kind of be like
 71 cool, like I'm not gonna fight them 'cause I might had them be like why do you think
 72 that I'm going to say things.. but, not, like..

73 **Cool, so the question, when did you come out? And which was the process, who**
 74 **you tell first...**

75 O: Oh, okay, yeah, mine was at quite the begining so I was, I think I was just 15 when
 76 I came out so, I, my parents, I knew were very supportive to gay community already,
 77 I think that I just.. and I don't know myself I think a year before I come out of my
 78 parents, so I told friends about a year before when I was 14 but I told my parents
 79 very casually, 'cause this like there was a kid in secondary school picking on me so
 80 he was picking on me in all the ways secondary school have like happens a lot, so
 81 it's not that'd be my best enviroment but this kid was really picking on me and my
 82 parents didn't understand why and they couldn't figure why and then I just casually
 83 threw it and one day I said because I'm gay because this kid is picking on me and
 84 they were like oh that's a really suprise fact but we knew so they were very like
 85 [laughs] you said it but we knew, so mine was fortunatelly very easy, it was, I didn't
 86 come out to my extended family, my mum kind of did it for me so she kind of ended
 87 up telling people of my extended family who are a lot come from Belfast actually and
 88 to be honest, some of them are interely over all of that but they kind of take the
 89 approach of picking the role of ignore it because they were just like me, they loved
 90 me but they don't have to necessarily agree with things that I stand for but they just
 91 ignore it, which is ok, I dunno kind of feel like I can't be fully authentically with them
 92 just because I know they're not.. that's a little example of I used to go to my grannie's
 93 house and said to her, oh, I'm going to the LGBT formal you know, as eating dinner,
 94 I couldn't say that I'd probably say that I'm going to a formal, like a couldn't say it's
 95 an LGBT she wouldn't really, she'd be kind of I think... not uppsed, she doesn't
 96 understand that. But I just kind of choosed a made that.. with my extended family but
 97 my internal family is totally supportive

98 J: So like, I was a little complicated because I the age of 12, I was like, I think I'm gay
 99 so like I told to my close friends but I was like, I'm not sure about it, because I still
 100 kind of fancy some guys so I was like, I don't know, I though I was 'cause I hadn't got
 101 bisexuality, I don't even know it was a thing for a while, so I was like as I fool my fully
 102 limit, I'm not gonna come out of anyone else but I was like guys, I think I fancy girls,
 103 they'll be like, that was kind of like complicated. But my family didn't know and then I

104 came to university and my flat mate is bi and she was like you know that she could
 105 fancy both so I was like, what? This is brilliant, this is the lavel to me. So, like, first
 106 year of uni I was like ok, so like I'm bi, I'm getting used to this so like I told my friends
 107 and I was like, now I should bring out to tell my family so just when I went home for
 108 christmas this is getting a while like, I'm bi, it happens and like everyone is pretty cool
 109 with that. I haven't come out to my grandad 'cause he is like old conservative and I
 110 just don't want to cause a rip 'cause he don't like that I have quite liberal views so I
 111 was like, it's just gonna struggle the relationship so most of my family know but I'm
 112 not sure about it, it just took a bit longer 'cause I dind't know how I was. Well, yeah,
 113 but everyone has been like, I haven't had any gried fo it
 114 O: So, that's strange because it was actually being here that made you come out
 115 J: yeah, I just needed to find space with more people who have figured that out that
 116 bi exist... [laugh] okay. Now I know what I am
 117 **Cool. Do you think that the fact of being bi, and not lesbian, is easier for you, you**
 118 **know, with family for example, that you can hidde a part of your sexuality?**
 119 J: yeah, it's still a little bit like that so, sometimes, you've got to... so it's not much of
 120 a lie but it's still a little lie [laughs]
 121 O: yeah, but you kind of feel like whenever find someone who has something to do
 122 with having a heteronormative side than you're kind of like, oh, you're kind of
 123 betraying a part of you?

 124 J: Yeah, it's kind of like I have to like a little part of it? It's like, no, no, no, you have
 125 to be a little bit more opened today which like is not as bad as surprising but they still
 126 not fine

 127 **Good, so we're gonna go to the next one. [Coughing. O grabs some water] Okay,**
 128 **thank you, So we're gonna go throught the space and strategies to survive so, this**
 129 **is more, about, being from Belfast but... imagine you'd like to live here, would you**
 130 **have any preconsideration whether to choose a specific neighbourhood or not?**
 131 Definitely, I've had considerations in the last years and event this year getting a block
 132 for my next years, so like I've been in a student accommodation for two years but the
 133 next year I'm living into the private and I considered some sectarian areas, like my
 134 friend from here is so pitchy went to a very loyalist paramilitary are so it was a
 135 dominated protestant are and she didn't know before and when she showed up that
 136 had a lot of flags and murals, we didn't know what that was gonna be and inmediately
 137 people get never purposed because of our accents and because just, like, we just
 138 get out safe for a night [?] think so, definitely is a consideration
 139 J: oh, yeah, definitely, 'cause I was moved into private acommodation this year and
 140 it was very much like we had our local Belfast person so he'd be like, no don't go
 141 there if you are English, so desperetaly spot places that might went to 'cause even
 142 loyalist have sometimes issues with English so like really East or West are proudly
 143 of the total so we kind of stayed on like getting kind of strict, just for safety just 'cause
 144 it's fine on the day time but coming home at night sometimes if you finish lectures
 145 late or one of us leaves the party like in a earlier time you just wanna make sure
 146 that's fine. Like, I came home like 12 o'clock, the other night, and like I felt completely
 147 safe even I was in my own like I don't feel comfortable in my go.
 148 O: Oh, I hundred per cent, I'm the same, we need to go to the university area, just
 149 'cause
 150 J: A little bit convinience as well [laughs]

151 O: Yeah, convenience too but it's also just like you get intimidated, anyway that is too
 152 attached one to the other

153 **Did you ever have like a non-desirable situation?**

154 O: I've had...

155 J: not in my neighbourhood but I had it going to people's houses or coming back to
 156 the club

157 O: yeah, I've also had from a coming back to the club

158 J: but not like around my area

159 O: no, 'cause our area is quite neutral but like I'd definitely

160 J: I definitely coming back from boombox, 'cause I was coming back with my friend
 161 and we went to a drag show and like this guy was following us, just shouting like
 162 homophobic sluts at us and we like, make to Donegall to become like find out that
 163 and they pick a cab 'cause no how this is gonna go

164 O: yeah, I've actually think that, ironically, in terms of homophobia but I actually nearly
 165 had more people has stared at me for being from the RI than being gay 'cause it's
 166 really weird 'cause I don't really think I have a coincidence with people like, having
 167 man and dadada and different at me for being from the republic but I've actually been
 168 quite lucky with gay, I had a lot more home than I do in Belfast, I don't know, maybe
 169 it could be where we go and who we spend the days with but I think I had more issues
 170 being from the RI than being gay here

171 **Cool, so do you know anyone who had a non-desirable situation?**

172 O: definitely, so I had friends who have so like gay friends who have been followed
 173 home that happens to me as well, to be fair, like people just followed me back

174 J: yeah, that happened to me

175 O: I know, if you look back, that happens. So, like people's meant to be jumped with
 176 my friends to a club and I'll be like arm and arm to my other friends, I'm like, people
 177 would start maybe yelling stuff back at us maybe for holding hands or whatever and
 178 it's not that deep, I've also had incidences where, oh, one I'm thinking in particularly
 179 where my friends went into Derry, loyalist with unionist flags that had a lot of
 180 memorabilia we went to the house and he was drunk[?] for the night and were told to
 181 get out from the house 'cause the house was [?] like, so, I've heard histories like that

182 J: yeah, I have even heard people told to get out of taxis with just opening their
 183 mouths

184 O: yeah

185 J: so people from England I thought like and they opened their mouth to say hi and
 186 they'll be like get out from the taxi but like

187 O: yeah, there's also as well one thing that I think that's interesting that discrimination
 188 is about to national identity and sexuality would be bouncers at clubs there's some
 189 clubs here that are notoriously homophobic and turn people away because they're gay
 190 even and claim 'cause they're too drunk but it's actually just 'cause they're more
 191 feminine word, you know, you cannot subscribe to certain gender, so I don't know

192 J: yeah, they're just not conforming

193 O: there's, you know, sometimes I've had a bounce turn away from Alibi, Laveries, I
 194 had friends that have been turned away from Empire and the Broad so like you do
 195 have certain clubs.. and I remember, there's a time that where I went to Lavery's and
 196 they, the bouncer don't let me in and I was standing there and I was thinking oh, why
 197 they's just don't let me in like, I wasn't certainly being gay, I wasn't too drunk and I
 198 was being, you know, this is my general disposition I wouldn't say that I need to be
 199 drunk like just be a happy person, like, I'm not too drunk and he was, eventually
 200 persuaded to let me in and I was thinking about why I wasn't let in and I first I
 201 assumed that it was because I'm gay, 'cause, you know, a lot of the time what it
 202 would be but then I thought about it and my other friend from the RI who also was not

203 gonna get it, so it's I restarted to thinking again and I was like, well the Northern
 204 Ireland supporters club is around the corner from here, and I was like maybe their in
 205 and have a problem where we where from so... sometimes I don't know which one it
 206 would be
 207 J: yeah, to me it's a guesting game trying to find out like why are they being
 208 O: 'cause people could be akward to you 'cause you're English
 209 J: yeah, people look akward to me because I'm English, just because I'm a woman
 210 as well, you know, that's another thing, 'cause sometimes I could be quite masculine
 211 in my approaches and people don't like that so people I don't think necesserely like,
 212 if you look at me I don't screw why so sometimes I could go like being concune [?]
 213 toes or sometimes I forget about it but actually it's not... like I don't know there's so
 214 many views into people to discriminate
 215 O: yeah, I know [laughs]
 216 **So, workplace, so, imagine that you are going to have a work here, you know,**
 217 **have a job here. Would you have any preconsiderations?**
 218 O: preconsiderations for getting a job...
 219 **Not for getting a job but like telling or not if you're gay**
 220 O: oh!
 221 J: Oh, I always part I don't want to say
 222 O: I, 'cause I've worked in the coffe shop last year for four months and it was funny
 223 because I always just asume that, you know, it's just involve to say it, it doesn't need
 224 to be said and I assume that people always know so just to people, no, I don't need
 225 to but my mannager actually had some type, had maken jokes to like me and my
 226 female colleague or whatever and like saying oh, you are gonna get together. But I
 227 though it was just a joke and then I was like, this guy really thinks that we are so I
 228 was, one of the first times that ever happens so I, literaly, I didn't do it, but I literaly
 229 said to my friend, as like, could you just casually brought in that I am gay, you know,
 230 try to drop the bomb because it's too weird that he keeps doing this and yeah, but
 231 then when he did he was super cool at it but I think that, I don't know, I think that
 232 people are curious to know but I personally for me I don't think you need to say that
 233 J: I, you know, I know from like people necessarily need to know it's not gonna impact
 234 on my work so it's a bit like, people with like, where you are originally from there's no
 235 matter, I'm a good worker who gets her work so I always tend to put back from having
 236 to say, because no one needs to know
 237 O: oh, like job applications
 238 J: yeah, they don't need to know. Like it comes up at day
 239 O: like it's a part of my identity but it's not fully what defines like, oh, fashion, gay, you
 240 know, it's not like it's all I am so I'm not super advanted people, you know, are
 241 interested on like, it's fine if you're interested. I'm probably not intereseted in what
 242 your sexuality is like, it's not your business. But I most the time in any case I worked
 243 it's just naturally being find out when I said it, it's like, Oh, I just happened going to
 244 kremlin a lot for it's half about a guy that I dated and it's just very casual and I don't
 245 have to actually come out but... it depends, I think too that if you are taking a.. with
 246 lot of job applications up here ask you if you are a member of the protestant or
 247 catholic community on the application
 248 J: it's seems to be a little bit more about that
 249 O: it's a thing here, even was a thing with university when we applied
 250 J: oh, yeah, it was really weird 'cause I don't have to do that in any university I apply
 251 to
 252 O: you just said, you're a member of the protestant community? I think it has more
 253 like to do their like to have a certain datas from all where or not there and I were just,
 254 sometimes, I'd just take the catholic because for job applications just put this even I

255 don't practise anymore I know sometimes they like to pull a certain product so I know
 256 that I could maybe take the job if they were looking for a catholic workes and when I
 257 worked to my last place I was the only one from the republic so I kind of feel like that
 258 could've been
 259 J: you were the token catholic
 260 O: yeah, I was the token catholic for the give it or not in catholic, so I was the token
 261 one in the work place so they kind of liked to ask that. It's weird
 262 J: yeah, it's weird
 263 **Cool, so we're heading for the most interesting part**
 264 O: oh
 265 **which is the social space, so, the first one, do you feel free in public space like**
 266 **would you avoid holding hands, manners to dress, show to be gay**
 267 J: not for me personally but I think I can kind of go with it 'cause I like I can hold hands
 268 sometimes, lots of straight womens do but I can cuddle in public spaces 'cause that's
 269 what friends do so often I think away to it in terms of like the lines of friendship and
 270 relationships but like, I've kissed girls in public, like it doesn't matter personally to me
 271 but then I don't really go anywhere that isn't like probably more accepting I just really
 272 avoid those places completely so I don't have to hide at all
 273 O: yeah, I'd never kiss a guy in a straight club or in another club just because, maybe
 274 it's my own thing but I just think that if people are around that are, everyone's drunk
 275 and everyone's I don't know how they'd react or anyone from the club would react, I
 276 wouldn't avoid give hugs but I wouldn't in straight clubs, I think that with dress yeah,
 277 I don't really think too much about how I'm gonna be perceived when I'm dressing, I
 278 kind of dress for myself but I've definitely have had like stares, and I definitely had
 279 people look at me strangely like in the streets and pubs so as to wear certain things
 280 but I kind of like it, I like the attention, so I don't know
 281 J: yeah, I think about how I dress so I can attract other lesbians like 'cause I'm just
 282 like, oh, it just this look gay and I'll put on [laughs] if I want to attract someone here
 283 rather than like 'hello' [laughs]
 284 O: yeah, I could see that. But I don't know, I think that if you're in a gay environment
 285 you definitely feel more free with everyone
 286 J: yeah, I definitely feel more free
 287 O: and I think all had had anything like that but the most part is ok. I think for guys is
 288 different so it comes a process more the big statement if you are all the times into
 289 guys. I am not a very PDA person so like with walking in the streets if I was with a
 290 guy I was dating I wouldn't, it's just not because I'd be afraid, it's just not me but I
 291 definitely think that some of my friends who have relationships with guys would
 292 secondly guess holding hands, I've had a lot of friends who are a couple and like
 293 they would second guess holding hands and they just wouldn't do it because they
 294 wouldn't want any joy
 295 **Okay, did you ever have a non desirable situation in the public space, streets...**
 296 J: I've had it but that was within the LGBT community 'cause I went to a gay pride
 297 event with my then boyfriend, because I was in an heterosexual relationship at that
 298 time and got a lot of pay for being like you shouldn't be here, this is a homo space,
 299 you are invading our space and it's like, I'm part of the community I just have a
 300 boyfriend right now but in times of the other way around I really hadn't in public
 301 spaces but that was the only time I've had an issue and that was within the gay
 302 space
 303 O: yeah, I've had very like things you would expect from people yelling back and
 304 people yelling stuff at you sometimes it's not, it doesn't happen as often as I would
 305 in my hometown which is smaller and more backwards but it still does happen from
 306 time to time and I almost been with people who don't really pay attention to it and

307 yeah, appart from [?], people kind of yell stuff sometimes but it happens more in the
 308 stree, from conversations I've had there is a lot of viorasor[?] and a lot of my friends
 309 even if are not LGBT I've heard say things that disclude some kind of people
 310 J: I've had conversations with people like in a gay club and they're like, saying things,
 311 no, I'm not a straight girl so I have to hide sometimes my gayness in straight places
 312 and my straightness in gay places so there's a not, it's very rare I get to be fully with
 313 both sides
 314 O: I think as well, like for me, then, I'm the opposite, I'm totally embarassed in gay
 315 spaces, like as soon as I get in a gay space, the more you hear like notable people
 316 but with straight spaces it's 50-50. However, I was think because I'm fully gay,
 317 straight people, the most part of them, get it normal, so at least they I think either with
 318 gays and bisexuals getting into straight spaces people don't understand bisexuality
 319 sometimes
 320 J: yeah, and they think I'm beeing greedy, I get that a lot, I'm a greedy and like with
 321 the LGBT are like pick a side, there's nothing so I get questionated[?] quite a lot
 322 O: yeah, which is riddiculous
 323 J: yeah, which is why I don't go to as many LGBT spaces or clubs or events as you
 324 do, you know, it's something I don't like to do but it's kind of exhausting to trying like
 325 deal with the mind-feel that who's ok with bisexuals and who's not okay and I find it
 326 just more stressful with like straight spaces 'cause everyone just assumes while gay
 327 spaces are more what's your sexuality and I feel like I have to
 328 O: justify it
 329 J: justify, yeah what I'm not
 330 O: definitely 'cause I find a bad even in so I would turn on at the LGBT events and
 331 I'm like, we have open discussions about certain issues sometimes, we opened sit
 332 around and talk about issues and I definitely find that a lot of bisexual people do
 333 come which is not many but the two that come do feel like even for their speak that
 334 they need to even say, I'm bisexual and explain it because they feel like they need
 335 to approve that they are boarding to be there
 336 J: like it's a real thing
 337 O: which is strange, so it's also I guess that if you are in the straight space and
 338 straight club you need to not be too gay but here in a gay space are you gay or not...
 339 J: The thing is that you kind of
 340 O:...confirm
 341 J: yeah
 342 O: it's a little kind of devoted so you'd be and I so like LGBT people you'd feel, even
 343 if there's bis, I'm gonna turn that you like to and she's not right... being in a gay space
 344 J: yeah, I don't think it recalls, coming out definitely even though I know that's crazy
 345 but if I go to a straight bar or club I feel like I can't get with both because a lot of guys
 346 festishes like lesbian relationships so I feel like less judged if I get with a women
 347 there but then I also have the thing of is she just straight and making out with me
 348 because it's fun. And that's another mind feel so... [laughs] finding a women in these
 349 spaces... [laughs]
 350 **It's cool everything you said, so, do you think that there's like a general fear about**
 351 **showing your sexuality here, like, depends on the space?**
 352 O: yeah
 353 J: yeah, I don't really think about it like now that we are talking I'm thinking about it
 354 but I just change it automatically, I'm not even thinking about the way I kind of like
 355 added myself depending on the situation so I don't necessarily fear it, I think if I do is
 356 subconscious because I'm not that aware of it
 357 O: Belfast is more homophobic than places like Dublin or other cities is the effects of
 358 government and policies up here have meant that like progress has really slowed

359 down so like, there's no gay marriage up here and there's no avortion there is a lot
360 of, you know, the DUP is wifeness and however so I think that over all yes, I think
361 that I wouldn't be stric about it, I'd have to careffully consider when I'm gonna act up,
362 when I'm gonna be lighted in certain places because, just had a fear and just had a
363 proportion because there are a lot of people here that are homophobic and racist,
364 there's lot of racism up here as well, and but there's lot of people that are homophobic
365 and the think is that at the moment because of the way that the government is their
366 opinions are validated os they're being kind of told you don't appray with being gay
367 and that aren't [?] either so it's seen as being I'm ok so, I'm, I just trying to put in my
368 mind that not everyone thinks the way I think
369 J: yeah, so, yeah
370 **So, well it's an out of questionnaire question, so there was like an author that said**
371 **that in the peace process like, there were some kind of violence tolerated, like, for**
372 **example, what you said, like you can be homophobic that no one is gonna say**
373 **anything 'cause of the peace process like we're trying to deal with this, so step by**
374 **step so, do you think that people are more hard in, you know, national positions**
375 **rather than homophobic and gender issues?**
376 O: Definitely, I think that up here if there was a crime committed against somebody
377 because there were gay I think people would pay certament attention to it but I'd be
378 forgotten about up in the day whereas if theres a crime committed against someone
379 because they're from one community or another there'd be uproid there'd be a lot of
380 mediate prograched there'd be a lot of people like...
381 J: yeah, 'cause the things is that I've had like one of my friends, boyfriends, yoused
382 to talk about that, like there was a hate crime like I should think for the letter box and
383 that was one page in the news and when like nothing was done about it, the police
384 were involved because the gang stopped today because I think it depends... like if
385 it's a hate crime that's not involved with the paramilitaries then it gets brought out
386 more but if it's a gang thing then it just let the gangs on air
387 O: yeah, I think that's why I'm only thinking in terms of us like outside the conflict but
388 if there was something meeting with nationalist then maybe it would be covered but
389 like, I think with homophobia people kind of, yeah, they feel it just about and they
390 also some people don't think that there is an issue like some people think that oh,
391 gays are fine, like there's not a thing that we have to deal with, that maybe most of
392 the people forget... maybe because media constant shows so many pages of gay
393 people up here abd them people just that NI is ok with gay issues as well but it hasn't
394 totally and yeah, I don't know, I think people definitely have a lot of traditional family
395 values here that are part of backwards opinions so they have religion family like
396 makes it feel like it's ok to say dorrogative words whatever because they feel like
397 well, otherness it's fine, I consider them well and even I would say in a lads culture,
398 sort in like Holyland and in different places, you see that's an area that I wouldn't, I'd
399 be kind of not affraid, 'cause some of my friends live in the holylands, but like just
400 sort a bit conscious arround so lot of gays that are the typicall sport playing lads,
401 they're totally invested in the nationalistic thing but they just randomly use a lot of
402 homophobic language
403 J: yeah, I've had much more issues like sexist in those space, 'cause you know, I get
404 more the phrase like get your home like I was heard that a lot from like lads and it's
405 just reducing to women and all of this and like I don't even feel comfortable walking
406 those areas even in the day time just 'cause I'm not save as like a women so I've not
407 notice the homophobia but at its much because I'm totally perceived as a women
408 and like this sexism
409 O: and that's what definitely with the recent case of the rugby players. So you've
410 heard of that case that has created massive lightflash against so a girl went to a club

411 called Ollie's in Belfast and was sexually assaulted by, I don't know how many rugby
 412 players were all, 5 rugby players? that belonged to the Ireland team or they're from...
 413 J: Ulster rugby team and there was physical evidence, there was testimonies, there
 414 was, text messages telling written what happened there they were...
 415 O: they were let out, yeah.
 416 J: yeah, even there was much evidence
 417 O: there's been lots of protest
 418 J: yeah, like I've been to the protest 'cause it's like so... it's just crazy
 419 O: yeah, if you even look up, there's actually a hashtag I'm with her there's like
 420 J: yeah, a hashtag I believe her
 421 O: I believe her as well, and it was like so many people supporting but it was the text
 422 messages that are I think comfort and the way that they were heard to, in the text
 423 messages really did remind me..
 424 J: yeah, you are just reducing someone to like sex and I've definitely experienced
 425 sexism in lots of lads places where there are lads than I've experienced with
 426 homophobia but maybe it's not that I don't experience this, maybe it's just that I'm
 427 not aware of it 'cause...
 428 O: like, this is much as we can say even for both of us 'cause we just can say that
 429 like oh, Belfast might be more progressive in a smaller time... it's not more
 430 progressive than England or Ireland. The Republic of Ireland have.. it's more
 431 progressive than up here and England would be more progressive
 432 J: oh, yeah, though Newsy [place where she lives in England] is much worse
 433 O: yeah, is much as in Belfast, but the city of Belfast has...it has some work to do,
 434 yeah
 435 **Well, lots of things [laughs]. So, did you ever act as if straight in any situation?**
 436 **You've told me that maybe you've told me that maybe to fit in a place but maybe**
 437 **for fear or whatever?**
 438 J: yes, yes
 439 O: yeah
 440 J: like at Christmas I had to act very straight which at the time I was having some kind
 441 of like a kind of relationship with a girl at the time and they're like, oh, my grandad
 442 asked me, like oh, so you have like a boyfriend? and I was like, well, I've got someone
 443 who I'm kind of still but I didn't like, I was very much like I'm very straight and
 444 everything is really straight and I'm not going in everywhere they'd go like if I'd go
 445 and see people at work I'd definitely act more straight when I'm serving like if I had
 446 like a job in my own hometown, I'd definitely act more straight with the people that
 447 I've known from school
 448 O: yeah, definitely, like for me it's a part of... it's harder to act straight [laughs] but I
 449 have had time where if I'd been on my own at night walking I'd definitely put up the
 450 hoods and just like and just walk and trying not to be noticed. I wouldn't say
 451 necessarily I've tried not to act straight but I tried to not being noticed just because
 452 I've had friends who have been assaulted and I've had friends that have been told
 453 not to be alone so I think more like acting straight I'd just try to go unnoticed
 454 sometimes
 455 **Cool so, we go straight to the last part of the interview. I'm gonna ask you about,**
 456 **you know, the gay area and so on, so the first question is gonna be if you think**
 457 **that the gay boulevard is a good option to put gay people into Belfast's society? Do**
 458 **you think it generates a positive acceptance of people with non-heterosexual**
 459 **sexualities?**
 460 O: I definitely think, because, I think that the gay clubs that we have here Malvericks,
 461 Kremlin and gay friendly places I think that they do have a positive acceptance of me,
 462 I'm being heterosexual and definitely I got friends who have had a family of people

463 brought there like who supported me since I'm not from Belfast but I don't think it
 464 supports all the sexualities. It just suport, you know, I'm being priviledged
 465 J: No, no, I've had, so I was going to like watch a drag performance and I was going
 466 out with some friends and the bouncer stopped me and was like, we don't want
 467 straight women here and I was like ok, but I'm not straight and he'll like I had to give
 468 a round down of my entire sexual like sexuality, even like someone who is sexually
 469 straight like he wouldn't belive that I was bi and he was like ok, so you have to.. and
 470 I'm like, I'm just trying to get into a club to have a good night and I wouldn't mind if I
 471 don't know I think it's okay
 472 O: it's definitely a positive environment but well, I say positive but I also think that for
 473 me with more freedom to express my sexual identity I have had more people here
 474 since I'm gay like guys can hug me in the club and they're always been older man
 475 can come and expect me to let them chop me up and different things like that
 476 because people feel more comfortable in the environment, there's always essential,
 477 specially with older man, that goes to these gay clubs but like desperation, like, I'm
 478 in an evironment that's accepting so I want to find someone that I could have sex or
 479 I can't date maybe but the focus is very much on sex in the gay environment which
 480 is something that I would really like to see... there's a lot of sex and alcohol with being
 481 LGBT because some of the LGBT spaces are in the clubs so even if, you know, I
 482 can't imagine if you were lesbian or just say that you are bi maybe could brought so
 483 much things that I get 'cause it's all sort of alcohol and sex
 484 J: I'm always in a struggle 'cause I'm not a big fan of clubbing so I.. that's why I hang
 485 out more with guys because I don't want to necesserely go to the club, I'm a little bit
 486 claustrophobich and I'm like, I can't necessary handle it I just spaces that are involved
 487 in getting laid and drinking
 488 O: and I think as well there's, even there's [?] in the clubs but there's also way more
 489 in the gay man than lesbians
 490 J: Oh, yeah, definitely
 491 O: so, I think that whenever you go into some of these spaces for every maybe five
 492 man, there'll be one lesbian women and probably less but I think that which is more
 493 focuse... so sometimes spaces like kremlin and marverick and beembop, everywhere
 494 that's gay friendly I'd really like to be there sometimes feels more like gay man club
 495 that it feels like LGBT club
 496 J: yeah, I would agree with that
 497 O: and I'm just digging with this aim that I do wish that there were somewhere like
 498 even an LGBT friendly coffe shop or LGBT friendly something else that was outside
 499 of drinking because I'm aware that even in LGBT society event that are organised
 500 are all base in alcohol like you always ended up in a night out after what we do from
 501 like having a pizza night but then it will be, lets go out after so
 502 J: so like I'd be starting to stablish a really nice conversation with a girl and then
 503 everyone would be left with that and I'm like, up, bye
 504 O: yeah, even if there were some sorts of event that was going to see gay cinema, I
 505 think that would really help because I think everything here is very focused on sex
 506 and alcohol
 507 J: but I think that's like in most pubs mostly, there's a few that are not into alcohol...
 508 O: yeah but I mean in terms of like LGBT spaces that are more about sex and alcohol
 509 which again then prefected stereotypes in turn so people would be like, oh gay
 510 people are just promiscous, horney and they that sort of thing and that gets... like the
 511 only gains that we can get it's like guys in gay clubs or bars just wanna have sex so...
 512 **Good, you said many things [laughs] no, but it's really fine 'cause then I've got less**
 513 **questionstoaskyou, so do you think that there's like a pattern of being gay that**
 514 **is more accepted, for exemple being gay more than lesbian, being white, being**

515 **mid class, dressing in a certain way, acting in a certain way... for example you said**
516 **that gay clubs are more about gay man rather than lesbian or bisexuals, so, I don't**
517 **know, what do youse think about this?**

518 O: let me think that. With an LGBT circle I spoke to some friends before and I'm
519 deeply in the most priviledge part of the LGBT because I'm white and I'm gay, I'm
520 younger

521 J: and you're cis

522 O: and I'm cis, yeah, so the way that I dress is, you know, I could feel like I'm
523 adscribed in a dressing gay clude so there's friends of mine who may be dressed
524 more girly and they'd wear make up whether they would wear accessories

525 J: high heels, skirts...

526 O: they're either one of the two things that are completely oustersides or they're
527 demanding of being sex objects well.. so I find to that definitely being white, cis, gay
528 man is the biggest privileged and then I guess being bi is very...

529 J: yeah, I think is less left out like trans people because like ousterside them even
530 more which I think I can understand more these people like, unlike everyone else,
531 feels like they're more privileged [non trans people] as in the gay community and
532 spaces whereas I'm kind of thinking back and thats why I get to meet people who are
533 more like outside of the gay spaces and I definitely recognise my priviledge as a cis
534 women

535 O: and I think as well that the problem when you think about it, it's funny because
536 we're talking about being gay either than being, you know, 'cause we're expressing
537 ourselves but at the end of the day we are actually subscribing the things that are the
538 most similar of being heterosexual so like, if I was to be in a relationship with another
539 guy that was similar to me, I feel like there'd be more accepted because heterosexual
540 people can understand that, they can be like it's not too dissimilar as we live, it's not
541 too strange for me but if it's supposed to be like a gender fluid guy with a guy that
542 was like, I don't even know, trans and people could be like I don't understand this
543 and if you don't understand it I don't think you're comfortable so I think that...

544 J: the more difficult is for straight people understand the more ousterside you are
545 even in the LGBT spaces

546 O: yeah, I think it's kind of sad thinking about this like that people get easiest time in
547 LGBT circles rather than other ones that maybe feel more heterosexual mode
548 strange

549 **Well, that was a question that I had wroten here like whether, as you said, you had**
550 **to follow an heterosexual pattern, you know, whith haven a monogomic**
551 **relationship, being cis, so you already answered this so it's fine...**

552 O: but I do think that the, another element that we have to look in relationship turns
553 to be people wouldn't even ask from same sex thing whether being a man or being
554 a women

555 J: yeah, like I wouldn't have an issue because I'm not particularly butch or particularly
556 fem and like, so people, would be like which one are you? And it's like, I'm a women,
557 and there's a women, 'cause... [laughs]. Yes, 'cause even within the gay space it's
558 like how can we like...

559 O: topperbottom... It's when people attends to

560 J: this think is like man or women

561 O: yeah, man or women in the gay community, so, I don't know, it's weird, it's weir
562 the way that people try to be pointing at ourselves and try to say, oh wel,, that's okay
563 but translate this into an heteronormative pattern so we can understand it too so it's
564 not because are you the man or are you the women, it's because that's the way that
565 we understand that instead of there's two women and two guys so...

566 **Cool, but, still with everything you said, you think that the LGBT issues are more**
567 **included in the public agenda? Like it's more talked, people talk more about it,**
568 **politicians, media, in Belfast.**

569 O: I don't think that it has been recently as much, like there's no, there used to be a
570 huge campaigning for equal marriage like, I've heard a lot about it

571 J: I know there was like a brief think when the south was like gay marriage is okay, I
572 ment, there was like a little bit like oh, maybe no, but we should do that too and then
573 it was kind of like...

574 O: yeah, 'cause we, the RI was the first country to vote in gay marriage, so we all
575 voted and people decided, everywhere else that's it's gone through has been just the
576 government did it so we were the first to vote that. So when that happened I think the
577 north felt oh, well, maybe we should copy and see whatever but the thing is, I'm only
578 guessing but I definitely think that if it happened here I don't think it would become
579 true

580 J: I think it would be closed

581 O: I don't think it become true

582 J: like there's so, if you've got no protestants and catholics marrying I don't think
583 they're ready to make the step

584 O: yeah, but I think LGBT issues I think that if NI wants to see itself as this western
585 progressive place they have to talk about it 'cause otherwise they'll not be seen as
586 liberal as they'd like but I don't think that they're talking about it to actually make a
587 change I think that they just want it to be seen as open

588 J: yeah

589 O: in order to say, oh, we dealing with LGBT issues but they're not making any
590 changes, I don't hear like a lot of LGBT youth groups around the city compared to
591 the ones in Dublin but they have a lot more going on so I'm not sure

592 **Perfect, so, yeah, that's it. You answered me everything so it's fantastic. Thank you**
593 **so much.**

FOURTH INTERVIEW

So, the first one is just about your childhood if you could tell me a little bit about your childhood like what sports did you practise, the are where you lived, music you used to listen...?

Yeah, well, I grew up in Wendenlas[?] so I grew up in a place called Netonorance[?] so it's like a small town so it's not an are where same sex couples are heard of and I don't think I've seen same sex couples until I was like 13-14 it wasn't a really long time but whenever I grew up I didn't play many sports I was quite, I liked to read I really liked to go out and get a mooky I guess but my parents were quite strict and like my father in particular is a very strong quiet man and he's like very opinionative about politics so like I grew up in a high school with this really loud voice and yeah, my parents both had workshift so I was either with grandparents were like kind of like childminder so I kind I grew up all around the place like I wasn't very often in house flat many hours a day 'cause I'd go to a childminder after school

Okay, good. So, which were the hobbies that you had as a child? which were the ones that you did with your family?

Oh, with my family, you see, we never did much, we never go on holiday, we didn't even go camping I, mean, I was quite a social child and I had lots of friends on the street that I lived on that I'd kind of like go out with and I grew up along with a cousin who was like close to me and well, at one point we moved to the beach so our hobbies were most in outdoor things and my whole way through childhood I would pick up a hobby and then I'd get bored of it, I'd dropp it, so I think I did like choir for three weeks so then I dropped it, I think I did jiu-jitsu for two sessions and I dropped it, I've play piano for a couple of years and then I dropped it I get very bored with things so you couldn't really keep me down with one hobby

Well, it's fine, so you got plenty of things you know

Oh, but I can say when I grew up I really didn't like many things that are perceived to be like masculine, I didn't really like football, I didn't really like rugby, I didn't really wanna play with boys I really wasn't into rough and trumbl play I hated that because all felt much too masculine for me and that's the way that's allways been and I think that was a very point essential part to my experience growing up because I knew that I was into boys before knew what sexuality was like I knew from as young as five and whenever I started primary school, so in my first year of school when I was five years old there was a boy in my class that I really had a crush on so I always knew even if I don't know what it was

Cool, and, for example, during the weekends, what did you used to do?

During the weekends I was always in my grandparents just 'cause my parents would work so much, I think I wast just playing, yeah, we never really went out places or anything like that. On Sundays we would go to church, yeah, I was raised in a protestant kindo of household and so like very much with like our structure in church and the baptist church that I grew up in is quite a strict church in itself so I grew up with all that people every Sunday and but yeah at the weekends my parents didn't have any time to spend time with me and my brother and our childhood is literally just us kind of being minded all the time

Cool, was like religion a big part of your life?

It was one of those things wher my parents sent us to church every Sunday but my parents would never go themselves which is weird because my stepdad, who I grew up with my stepdad felt like religion should be such an important part of child's life but he never practised himself so I grew up seeing this hipocracy and I was always awar that he was an hypocrith and I would call him out on him quite frequently, I would ask him like he wasn't going to church and why I have to get up early in the morning in a

Sunday to be forced to church if he wasn't going but yeah, my step-dad feel like it was important for us to grow up in a church setting. My mum was much fine in religious so a lot latter in life and but I guess for us Sunday school was a social aspect for me so I would go like in Sundays and we would set for the service for a little while and then maybe after an hour we would go upstairs for the Sunday school lessons and the kids stuff and so I guess that was kind of social things there

Yeah, like things that you did with your community, maybe?

Yeah, I guess, yeah. I mean like on Friday nights I used to go to like a youth fellowship which was just like a bunch of people my age, between the age of like 8 and 12, where 8 to 12 year old would have a space within the church to kind of collaborate. So the church was basically that space for congregate and then there'd be like a pool table and there would be like a movie night and I think for me it was a great opportunity to get out of the house 'cause I when I was maybe 8 years old we moved far up to this village by the sea and but that meant all my friends were like miles away or they were too far to see all the time so I kind like to socialize in the church

Okay, so would you say that your family link with the community was soft, medium or strong?

Very soft, very very soft. I mean my grandmother took a lot relation with the church but she didn't have any effect on me, she wasn't really... I'd say all of my experiences they came from any kind of sort like familial situation or my immediate or my mum, my dad and my brother I didn't really have much influence coming from my grand parents or uncles

Cool, so, did you feel like people who surrounded you like friends, family or even the neighbourhood were open in sexuality or gender issues?

No, very very close. Yeah. But like my aunts might make comments of how feminine I was to my mum. I wasn't allowed to play with girls toys very well, like if I ever ask for them I was specifically told I couldn't have them and that I have to play with boys toys and that I couldn't wear anything pink 'cause that was a girls colours so everything was very genderized and I can't tell you how many times I would get something on christmas day that was very much a boys thing that I didn't ask for it and that feeling of not wanting to be ungrateful but also like I didn't want it for christmas, I don't like them, I've never bought clothes I don't... get on them so it was kind of frustration like that a lot of the time with my parents. I mean, my mum always knew and she was very good but she chooses her bottles wisely so she would never try to influence in my dad's opinions. I mean, Caron and I have been together for fourteen months now and Caron just met my dad last weekend, I feel like I've deleted it for so long because I just knew that he wouldn't be amazingly great with it, I mean he wasn't rude or anything he's just a very, it's just sad the way is my father. He comes with everything with a religious point of view

So, when did you first come out? And how was it? Who you tell first?

Okay, haha, everyone has a coming out story, right? and some people's are better than others, mine is not great. I was standing in the kitchen with my mum after school and I was helping her preparing the dinner and I was like chopping mushrooms and I just came out with it, I just flrked it out and I was, I wanna say I was 12 or 13. Yeah, and I knew it and I put out by the day so the idea was that I was going on holiday like a couple days later in America and I knew that I was gonna be in America for a week so if that went really badly then like mum would have a week to get over it but as soon as I said it my mum was like, I know. [laughs]. I know, we all know, it's fine, everyone knows, we've known for such a long time, it's okay and my mum just expressed that she was worried that I would never have like the same quality of life like other people, like she was worried that I would be harrassed in public or that I'd

never be able to start a family or she was worried that I'd never have friends in school because of this but I told my mum that I wasn't annoyed about it because I knew who I was as a person so it wouldn't really have much effect on me. I was already pretty out in school at that point anyway. I didn't say it, everybody knew and when someone asked it school I wouldn't deny it, I wouldn't lie about it. But so I knew that I wasn't bullied in school, so by that time I think I was comfortable saying my mum and then my mum called my dad while I was in America and he was very reserved, 'cause everybody know, oh god, everybody knew I just wanted to play with barbies all my childhood and when I was really small, when I was maybe before starting school so between the age of three and four I used to go to this child-minder called Diane, while my parents were at work and in Diane's house I could listen to whatever music I wanted so like Shania Twain and Christina Aguilera, Macy Gray and all these songs that my parents would never play for me 'cause they were too girly and I could listen to in Diane's house and Diane brought me a pair of plastic heels like toy heels and that was my favourite toy and I loved going to Diane's house to play with that toy and then my mum found out that I had that wings at Diane's house and she asked her to put them in the bin because they were too girly to me. So you can kind of see that anytime I had like, you know how it's so important for children to have freedom of expression, everytime I had that it was very much taken away from me.

So, but, like -not the nuclear family- but the extended family did you tell them or do they know?

It was something everybody knew anyway, you know, it was very much so with my, the way my family kind of works is, from my mum side of the family I have two aunts and they both leave outside of the country so I've never seen them so they went around, I've only seen them occasionally but they weren't really in my life and her mum was never really around it was always my step-dad side of the family -very big family they were- that I would see more frequently and like they, because I was a step-child, they were very unaccepting at me, so I never felt like sharing my sexuality with them 'cause I didn't wanna give them another excuse to ousterize me from their group but my whole life, like growing up like my step-dad sister might say I don't see why I have to get Alex because he is not my nephew, he's not my blood so was always responses like that I got from the bigger family unit which I think is why I am so close to my mum but they're very, just a very religious protestant family very conservative

So do you have any trouble about beeing gay and having this protestant surrounding?

Did I have any inerconseccion? No, no. I knew who I was and I knew where there were times when I could express it in whatever way that I wanted and that was when I was with friends in the school and whenever I was with my cousin. My cousin Georgie, she's a year and a half younger than me so we grew up together so I could express myself the way I wanted when I was with her and I knew that when I went home I just didn't express it and I knew when I had that liberty and when I didn't have it and so I always kind of certain navedated it going up. I mean, there wasn't really anywhere that I percieved any trouble with it. Like in school might say things but I never took it too hard, like I never had any bad experience for being gay.

So this is like an open question, it's about what you think. So, which role you thing that LGB people has in your community or in another community?

I feel like in Belfast there's no really an LGBT community. I mean, the community might, so let me think. There's projects like the Rainbow project and they're fantastic 'cause they'd work with a lot of youth and there's a really great lesbian community project, is she for.. she or something like that. I can't remember. But they're wonderful because I feel like in a LGBT community it's so dominated by gay man and that there

are so many other communities within our community there we kind really left out I think that the lesbian community is completely neglected and I feel like the Trans community are never heard, we're not doing much to address their rights, we are not really doing much to address their rights in their schools and social situations. So I feel like there's so much power we could have that we are not using and that directly affects gay men like same sex marriage there's such a movement on it and it's fantastic 'cause it affects us but the moment an issue affects someone we don't identify with why do we not help? so I don't feel like this is not much a community as it could be

So, did you know any case in which someone had any trouble about being gay and belonging to a certain community or neighbourhood or whatever?

I used to know this guy who we would call him Joe and he grew up in a much more, if I grew up in a Protestant household, he grew up in a very Protestant household, so he grew up in the Presbyterian church so much stricter than the Baptist church where I grew up and his parents were churchsholders of that Presbyterian church so like seen your rules within the church and being well respected and he grew up in a very in an area split so I don't know if you know much about Loughview[?]? **No** Loughview is just an area -not too far from Belfast- but Loughview is very much Protestant on one side and then Catholic in the other and it's a place where there are two communities living but they're never across yeah, even still, it's like Derry that still there's a side with a Protestant side and a Catholic side so he grew up in the Protestant side and his parents were very conservative and when he got to university he studied dentistry but he got to university kind of like [?] 'cause whenever he was living in Belfast away from his parents he had so much freedom to sleep with people and explore sexuality and go clubbing and really fight this identity and really kind of express himself I guess, away from his parents but I know that if his parents ever found out that he was gay they would very much break the contact with him

Okay, so he never told them?

No, no. And I don't think he attends to, I think he's terrified. 'Cause he is the youngest in his family and his older siblings are much older, he was kind of a surprised baby so he's next to his siblings, I think it's 27 and he is my age. I think inside of me that if he ever came out his parents would not let him come home again which is really scary

Yeah, totally. Okay so we're done with this part so we are just gonna go further with this one which is the space and strategies to survive. I called it like this. So, the first one it's about home, so... I've already asked you some question so I'm just gonna skip some. So, do you think your families' expectations on you have changed when you came out?

The expectations on me? **yeah** hm.. good question. Yeah, well, I don't think they've ever expected me to like go one and like start a big family with a beautiful wife, I don't think they ever had expectations like that from me and their expectations certainly didn't change in terms of like the career or anything like that that they wanted me to have but I think that they certainly expected me to go one and pursue things in the arts. I was always told to do what you are good at, and don't do what you enjoy just do what you are good at and if you can make a living of what you are good at, do that so going up I was very good at theatre, at drama, I really enjoyed it and I guess that was one of my really big hobbies so much parents very much expected me to keep that as a hobby but whenever I came out as gay, like whenever I was at school they kept pushing me towards a careers where I could be gay and comfortable, like that's the way that my mum explain it to me, she had, you know 'oh it'll be fantastic because if you start working in a theater company you'll never have to worry

208 about homophobia in the work place' and I was confused of her logic but I can feel
 209 why.

210 **It's fine. So, which were your main fears when you firstly came out? if there were**
 211 **any fears?**

212 I think I was worried about people not exept. I think I was more worried. I didn't want
 213 people to not exept me, I didn't want that to be the reason. If you don't wanna choose
 214 me, you kno, in high school for example, if you don't wanna choose me to be on your
 215 team in PE like, make sure you didn't choose me because I'm not fastest on the
 216 team, but not choose me because I'm gay, like that was my biggest fear and when I
 217 was in school I would always put this drive in me to being the top of the class sort of
 218 best at this and so like to really really achieve so I didn't want anyone to satisfaction
 219 because of my sexuality and several times when it happened and there were times
 220 where people would say like we don't want Alex in our rugby team 'cause Alex can't
 221 play rugby. They would always kind of, this one boy particular Tobby, who would
 222 make gay jokes but he did it because he knew it was fun, there was never any malice
 223 on it, it was just because it was funny for the rest of the group. [*wasn't that because*
 224 *you'd run away from the ball?*] Oh, yeah, I hated PE. It was the one subject I was not
 225 good on. But whenever it came to drama I was always first choice. [laughs]

226 **That's good. Right now where do you exactly live, which neighbourhood?**

227 Oh yes, I actually live just over on Ashley Avenue. Have you ever been to
 228 Cukoo's? **Yeah.** Yeah, I live on that street **Oh great.** So it's going to present. I live 25
 229 minutes from work, and I live with my Best friend Gemma and another housemate
 230 naines Niahm and it's nice because the street is quite quiet I lived in the Holylands
 231 before and it was... Holylands, very loudly and lots of parties and so the
 232 neighbourhood that I'm living in now it's lovely because I just like that there are
 233 students on our street but also families on our street.

234 **So it's like a cosmopolitan area?**

235 Yeah, I guess so, like, there's also development happening all the time and because
 236 everything is cheap in Belfast, yeah, there's a school across the street and because
 237 everything is so cheap in Belfast is so easy to get in the City Centre and kind of
 238 spend the money, I guess

239 **Good. Though did you have any preconsideration in the place where you choosed**
 240 **to live in?**

241 No, I just I knew that I didn't wanna be in a really party area I knew I didn't want to
 242 be somewhere where there's gonna be paramilitaries, I knew that I didn't want to be
 243 in Holylands anymore and so we choose Ashley Avenue because it was closenesto
 244 the city and Gemma studies, but also closed to bars if you wanted to go on party and
 245 I just wanted somewhere that was all a bit quite quieter.

246 **Okay, would you choose a place where there's no a huge community?**

247 Yeah, yeah. I mean, even if I think about where I want to be in 5 of 6 years I want to
 248 be living in a much more kind of cosmopolitan area, a very like modern apartment,
 249 just very practical and very clean and very as close to city centre as I can get it but if
 250 I think about where I would live in 15 or 20 years whe I started a family I would love
 251 to be in an area where there is a community, where the houses are so closed together
 252 that my kids can play on the street without be worried about them and I'd love to live
 253 in an are where there are parks close by and there are schools closed by and my
 254 friends were there and, yeah

255 **It's good. So, but still but you avoid places where there's more sectarianism?**

256 Oh, definitely, yeah. I would. I mean, it kind of makes finding a house in Belfast not
 257 difficult but there's so many cheap places to rent in East Belfast, essentially, where I
 258 just think East Belfast is a little bit, East and West Belfast is a big sectarian place for
 259 me and I would never. I'm sure there are lovely areas in those parts of Belfast, but

260 just I wouldn't even consider a property in East or West Belfast and I think I'm very
 261 happy sticking for south Belfast. Like also because there's so many kind of student
 262 friendly places, bars and caffes, but I do avoid sectarianism. 'Cause as I grew up with
 263 it I really don't wanna see it anymore and I think that's why I don't really go to see my
 264 parents anymore

265 You've said you wanted to have a family so would you have any preconsiderations
266 in choosing you kid's school?

267 Oh, I've never thought about this. Ok, so if I could choose my children's school I'd love
 268 to see them going to the best school in the area even if that meant I was paying for
 269 it, I'd still not like to see them... Is in the area that we would be living in if there would
 270 be schools close to us and one you pay for is just much better and one you try to get
 271 your kind into it's still you have to pay for it. Especially because I know how private
 272 schools work here there are, you know, because you are essentially paying for it and
 273 because they getting money for the government there are so many more subjects in
 274 it there's so many more clubs, there's so many more opportunities and resources as
 275 well. I would definitely choose that kind of style.

276 Okay, would you tell your child's school your sexuality? would you be open?

277 Yeah, I mean, I already figured out when we dropped to the mall on their first day but
 278 yeah, who knows, private schools have maybe help us get in and I mean, part of me
 279 would worry and I think about it from time to time, part of me would worry that my
 280 child would come bully for having same sex parents, if some child in their class would
 281 say something stupid that it would really upset my child but in 15-20 years I think
 282 that's a lot less likely to happen and that if it does happen I very much don't want to
 283 raise my child in a way that they accepted it's okay for the people to have those
 284 opinions and that my child has a choice on how they react to them. I don't wanna
 285 shield my child from any of this conflict, that all I kind of what I'd told is a lot about it
 286 and that he can kind of deal with it, but in a nice way. And I do worry if they'd can't
 287 understood me for same sex parents

288 I'm just gonna go through the next one, it's about the workplace. So, you are
289 working right now? Yeah, yeah So, in what are you working in?

290 I work in lash cosmetics so it's a very the company itself is very free and very much
 291 invite everyone with their sexuality, they're such an opened company like they don't
 292 care about your grades, or your tatoos or your sexuality they just want you to do the
 293 job very well and they do a lot of activism for certain groups, LGBT rights being one
 294 of them, so it's a fantastic company to work for

295 So would you say that you would firstly look what kind of job is like with an LGBT
296 perspective?

297 I don't think I'd ever.. I consider my sexuality to be such a small miniscual part of my
 298 identity but I would never come to my head at all when I apply for a job anywhere
 299 and I applied to Lash because I liked it, because I loved the company and because
 300 I was 17-18 and I needed a part time job but if I would go one 5 or 10 years from now
 301 if I applied to somewhere else I would never be worried about how my sexuality would
 302 affect me in the workplace

303 So would you be open with it?

304 Yeah, yeah. And I've received like very little like I've very rarely come into contact
 305 with someone that's been discrimitative against me that I feel comfortable being
 306 opened with my sexuality, like I've never, I mean, someone might have called stuff
 307 on the street. I've never acountered to be noticed so, no, it just never... God, I did an
 308 interview for a girl who was doing her master at Queens about growing up gay in the
 309 education system and I felt like I kind I didn't get her kind of what she was expecting
 310 in the interview because I grew up so comfortably in school, nobody had a problem
 311 with it, my teachers were wonderful, my school was very small, it was an integrated

312 school and so that's why I never coursed to me that I'd never get something because
 313 of my sexuality

314 **Was it a stateschool?**

315 Yeah

316 **Okay, I was just wondering, though...**

317 Yeah, and I just guess I had it very easy.

318 **That's good. Though do you know anyone who had problems with being gay and**
 319 **work in a certain job?**

320 No, I mean, my friend who is gender no binary and they weren't very openly with
 321 gender no bynari and I'll worry that they'll never were any serious. At the moment
 322 they worked in a gay bar, there's so maybe they get as far LGBT somewhere and
 323 there's so many boys that would meet Cont and see someone who is like sexual free
 324 and very effeminate but they'd have so much prejudice with them because they're so
 325 different and they don't identify themselves. So Cont actually used to work in a gay
 326 bar couple years ago and they actually experienced prejudice a lot of the time from
 327 couple of the staff members and so I guess. It was my current manager and my
 328 current supervisor that they decided that they didn't like Cont and so they made Cont
 329 feel very kind of oustersized from the group, they weren't inclusive, they were quite
 330 pesimistic and it wasn't that they had an issue with their sexuality but it was more
 331 that they had an issue with Cont and they used Cont sexuality as a way to get at
 332 them so it wasn't an issue but it was that kind... I mean you see in schools lot of time
 333 with kids they'll take your wickness against you

334 **Okay. Amazing. So, I'm just gonna head to the social space, which is the street and**
 335 **so one. So, do you feel free in showing your sexuality in public space? like, for**
 336 **example, would you avoid holding hands, would you avoid manners to dress, to**
 337 **act or to behave?**

338 No, no. We don't even avoid kissing in public which is something that maybe took
 339 me a little bit longer to get over that. Not with you but in general it was something in
 340 my head I thought for a long time it was just unacceptable and now it just gone to the
 341 point when I'm so comfortable in myself and in my sexulaity that I'm so comfortable
 342 that I'm not under any harm that my spaces I'd say but never mind it just doesn't
 343 bother me though it's not so, you know, I'm trying to look for an example. Oh, so my
 344 sister Hannah, she's four and she has a recital coming up sing and Caron and I are
 345 both going to be there for it and my dad is going to be there and a couple months
 346 ago I would be worried about going somewhere with my boyfriend and holding his
 347 hand with my dad being in the room but now I very much come to the conclusion that
 348 I shouldn't have to addapt the way that I interact with my boyfriend for someone else
 349 and if he's not comfortable with it then he can deal with it, that kind of right

350 **Okay, it's good. So did you ever have like a non desirable in the public space when**
 351 **you showed or you were percieved of having a non heterosexual sexuality?**

352 No, I've never had someone like come up to me and say that's desgusting, please
 353 don't do that in from of my children. Never had anything like that. The worst thing
 354 ever... **Not even comments?** No, there was like a group of teenagers walk pass and
 355 they said, 'oh, look at that two gays' but that's kind of the worst we had. Like you
 356 wouldn't notice, it wouldn't worry you or sometimes what happens is we'll pass a
 357 group of people and they'll say something like 'ohh' so sometimes you get that
 358 affirmation as well in spaces and it really doesn't. I guess if you feel like you can't
 359 hold hands in public it's just that there's some kind of feel of being oustersized
 360 wheter's unacceptance of your own sexuality but I'm not worried about someone
 361 oustersizeing me and I'm confrotable with my sexuality so I can hold hands with my
 362 partner wherever and whenever and I've never experienced [I just think generally
 363 people just don't care that's not a big deal]

364 Okay, so would you avoid any certain space? Neighbourhood, area...?

365 Oh, I wouldn't hold hands with you on my way to Callon's house in East Belfast but I
366 don't think it would stop me from holding your arm. [I think it was the first time we
367 didn't]. Yeah, 'cause Callon lives in quite a sectarian area just always that kind of
368 judgement that I heard from myself I don't know, I don't think there's any time where
369 we feel like it's not appropriate or not okay, we're not safe... Yeah, I feel like today I
370 don't guess nobody cares but I also feel like if children grow up seeing it, they'll
371 normalise it and that's how anything works like if you look at other communities like
372 30-40 years ago you go to see non straight couples together. [Wasn't that your dad's
373 girlfriend say that, oh, Alex has a boyfriend called Caron and he was like, it just didn't
374 kind of waver or anything, like it's just kind of that's very normal] yeah, yeah. Like
375 nobody has ever challenged it, but what I was saying it's like non straight couples
376 years ago was so awkward and then the more you see it in public, the more it's
377 normalized and more people accept it and it's more fine how people perceived to be
378 and that's how sexuality is working, the more same-sex couples you see.. and I feel
379 like that's why kids in schools in Belfast, so in city areas, are so much comfortable
380 with LGBT people's than LGBT people's in towns and Villages because it's not as
381 seen there.

382 Yeah, there's more like diversity, maybe?

383 Yeah, yeah. You see stranger things in cities

384 Well, but it's good. So, in Barcelona you'd see very strange things in the city

385 Very cosmopolitan in Barcelona?

**386 It is, it is. Though you think that there's any situation in which you acted as if
387 straight just to, you know... Oh, to fit in? Yeah. To fit in, so to try to avoid..**

388 Oh, we make this joke all the time. Do we make all this joke all the time when I'm in
389 work? When I'm in work, oh gosh, I'm so guilty in this, so when I'm in work and I get
390 a bunch of teenage girls, I kind of turn a camper because it sells and they think it's
391 fun and exciting and I'll be like really camp boy and they think it's really super but
392 then the moment I get like a guy who comes in shopping for his girlfriend, I drop in
393 my voice and I bring it down and I kind of slouch a little bit and I know I'm doing it
394 subconsciously but I know that I'm doing this because I'm trying to fit how I think the
395 customer would be more comfortable with. I feel like if a husband comes to work and
396 I'd be like 'hey, what you're in for today?' he'd be like immediately put off whereas if I
397 go over and I'm very conservative in approaching him and more responsive

398 Okay. Fair. But do you know if anyone had like a bad experience?

399 For being really camp?

400 Not camp but like free

401 Yeah, overly expressive or overly... Yeah. My friend Jason who I work with, like Jason
402 is a very expressive and camp and it's all about the gay and it's all about... the gay
403 scene, he loves being in the gay scene, I very much despise the gay scene but when
404 Jason's out, generally, he'll get like people would call names and like he kind of
405 almost makes a torture to himself like he'll dress really flam boy but it doesn't bother
406 him whenever people say things to him. But I do know that Jason on a Saturday night
407 will get people kind of shouting things on him whereas I don't because I'm not this
408 kind and I say go out. But I also mean, like, Jason and I are so comfortable in our
409 sexuality that if I wanted to leave the house or something someone would consider
410 particularly, that's not something that I should wear I'd wear it anyway. But I know
411 Jason has had bad experiences. Whenever I was in school, there was this other
412 school in my area and it was a grammar school and it's mixed sex school and there
413 was this one kid in that school in my year called Ben who got a very hard time in
414 school for his sexuality but that school's like quite conservative and it's a very big
415 school. I know that he was kind of bullied by teachers as well. It was so extensive

416 that whenever he, in schools in Spain you have like a head boy, head girls prefect
 417 system? **Yeah** So, then Ben had the perfect qualifications to become a Senior
 418 prefect and they wouldn't give it to him **Okay, because of his sexuality?** Yeah, yeah.
 419 It was never specific mentioned but it was very obvious because there were people
 420 who'd weren't academically fantastic as Ben. Ben was just good with everything and
 421 tuition[?] house didn't allow same sex couple in formal but that was a very big known.
 422 He couldn't bring anyone else from any other school and he couldn't bring someone
 423 from the same gender. One of my good friends she had this teacher who they got on
 424 very well and when Fraya came out as lesbian Fraya started from getting A+ to Ds
 425 and Fraya was bullied so badly for her teacher that Fraya stopped doing school and
 426 whenever it was brought to conceival's attention, the conceival said that basically
 427 there was no prove that she was bullied for her sexuality. Fraya gave a couple
 428 examples when they'd be in class and that one particularly kicked on Fraya in front
 429 of other people. So there'd be always very levels, Fraya was told that she was giving
 430 Ds constantly, she was told that she'd never gonna get anything and then on the
 431 results day she got two A stars and then it became in light that she'd actually being
 432 bullied the whole year because she had just got her grades. I think my school was
 433 really lovely. My school was a really small individual community and very personal
 434 one and Fraya and Ben who both went to the same school, that school it's a very big
 435 community, there's so many indians. 'Cause that school is one thousand and five
 436 hundred people and you think like they have many teachers, like if there's like so
 437 many kids in you year group it's so many impossible for the children to see all their
 438 needs and so Ben was in this quite.

439 **Okay. Then, I'm just gonna go through the last part, so we are gonna talk about**
 440 **the called gay area**
 441 Like where the clubs would be?

442 **Yeah, like Kremlin and so one. So, first of all, do you go there?**
 443 Oh, no so much anymore. I used to, I used to occasionally [laughs]. I very much
 444 outgoing them. No, I did so the two really big ones would be Boombox and Kremlin
 445 and Boombox is where there would be a lot of drags events there which I think is a
 446 kind of that community in Belfast is really fleshing but I love kremlin, the music, the
 447 avenue, and I like that it's a space where I can be as ridiculously camp as I want for
 448 a night, I kind of feel like it's a space very much dominated by gay man, you know,
 449 there were gay areas in Belfast years ago, used to have like nights where it was just
 450 lesbians, which is such a small community with no many lesbians get to meet and
 451 get to know each other in minggle because the only thing we have is Kremlin and it's
 452 just opened to everyone and it's dominated by gay man and they used to have nights
 453 where it was a little quieter, they'd have like events like women's night and man were
 454 free to go, but it was a night that it was designated for women and so lot more girls
 455 would go. And it's just things like that that just make Kremlin so much more fun and
 456 exciting, they used to really try to get a mix of people in, they used to like give man
 457 under the age of 25 have free entry so to bring younger crowds because for a while
 458 it was just a lot of old people going and it's just something that's completely change
 459 from Belfast

460 **So do you think that this area is good to include gay people into Belfast's society?**
 461 I think we very much have our own society within Belfast now I don't think they
 462 weren't very much cooperating of Belfast. I know Kremlin is fantastic 'cause lots of
 463 people go to Kremlin and they love it not just people from the LGBT community and
 464 usually it's one gay man and five of his friends and that's kind of the way that the
 465 numbers are pulled out, which is great, but I do constantly gay community in Belfast,
 466 particularly young, like man my age to be very... it's not just a community, like they're
 467 bitchy and they know in Kremlin there's, like everybody... it's just a small community

468 in Belfast that everyone has slept with somebody who's slept with, with somebody
 469 who's slept with somebody and we'd practically slept with everybody but I feel like
 470 Kremlin is often used as a space that kind of grow that. There's no, specially with gay
 471 man in the LGBT community, in Belfast there's no sense of us like coming together.
 472 It's why I'm not particularly into the gay scene, it's why I don't go to Kremlin as much
 473 anymore, it's why I wouldn't consider for going for a drink. Because I just didn't like
 474 being in the dance floor and having someone there for me from across, because I
 475 was dancing with someone that they'd be... I just didn't want that at all.
 476 **Yeah, my previous interview the guys said that he felt Kremlin was all about sex**
 477 **and alcohol. Would you agree with this?**
 478 Yeah, it's just... Yeah, you'd go to Kremlin and you either get lucky and you don't and
 479 if you don't get lucky you'll get locked, so it's such... I mean I love the people and I
 480 love the music, I kind of always have the playlist. [You couldn't say it about any club
 481 or so?] You could say it for any club, but for Kremlin it's like... you see 'cause I'll say
 482 on Saturday night, you know Box can either be full of people or either could be dead
 483 Kremlin is very much the place to be but if there was only one safe kind of area in
 484 Belfast, like people felt more likely to be share their sexuality, you are more like gay
 485 people there to pull to like sleep with someone than you are within any other club,
 486 specially if your sexuality is gay as opposed to bisexual or as opposed to... [I guess you
 487 don't feel like you don't really like the whole scene because it's... I guess you don't
 488 need the scene kind of as in it used to be a thin you could be as accepted you have
 489 to be with that group to be as accepted but now like everyone doesn't care, like you
 490 don't need it] Yeah, you don't need it but it would have been great if that community
 491 did more... [Like, do they need to do more isn't that kind of contravirse as it doesn't
 492 have to be this big thing anymore because it's a lot more accepted now?] But yeah,
 493 it's a lot more accepted now but there's so much work to do, there's so many places
 494 that, specially think about... [I guess I've had 0 touch] No, so, yeah. So Caron is very,
 495 basically grew up, straight? [I suppose, yeah], like Caron -I'm Caron's first
 496 relationship- and before then Caron hadn't told his parents he was bisexual in every
 497 way he'd perform and like the first person that Caron's ever been with in being in a
 498 relationship with but whenever he told his parents they'd just completely, so as soon
 499 as you're happy, we're happy and Caron's never had any kind of problem for his
 500 sexuality in any way shape. Lesser than me, so I grew up very kind of uncomfortable
 501 so I don't think you can understand how important that community is, because it's so
 502 important for these communities to achieve their goals. Like there's so little done in
 503 our schools for like educating same sex couples, you know, the Rainbow project is
 504 great because they'll have condoms and this and they put in the plan what are the
 505 community's matters and like where all the communities and they'll have plans that
 506 you can pull and if you had kind of like a bad experience, and what system debars
 507 within place, if you don't think you're safe anymore, do you remember that wonderful
 508 thing that started happening in bars all across the road where there'd be like a cocktail
 509 that you could order like in a bar and then the bar tender would know that you didn't
 510 feel safe anymore, and then they'd call a taxi. But there's just silly things like that like
 511 you don't think that you so trivial and you don't think that is a necessity until you've
 512 been in their position in a gay bar aware you're being harassed by someone who
 513 wouldn't leave you alone and you want someone else to deal with it. 'Cause the last
 514 time I was to Kremlin before I was there with you, I'd have been a year... would it be
 515 even before I met you, and I was being like followed the entire night by this older
 516 guy and he grabbed me by the arm when I went into the toilet and he tried to pull me
 517 out of the toilets and I had to get the bouncer to take him out of me 'cause he wouldn't
 518 leave me alone but there was nothing there, I know that could happen in any club

but I feel like gay man and being like that is so much acceptable when it's in a gay bar like if you wouldn't go anywhere else.

So, you think that - even there's a lot of work to do -, that LGBT issues are more in the public agenda?

It needs to start in schools, it needs to start with, it needs to be included with the personal development classes like it needs to be, like kids are told so much in personal development about like the dangers of alcohol and the dangers of drugs and when you go to university, don't drink alcohol when you are standing on your head, and stupid thing like that and how not to get a girl pregnant and this kind of thing and there's nothing to that it's done to teach kids about same sex relationships or places that you can go... there's really, essentially in secondary school, there's nothing that's done to prepare teenagers going to university if you get a job, you should go to a union and these are the unions that are LGBT friendly and these are the unions that are not.. And you know, things like that. There are unions that are older than others, there are unions that would offer -I think Unite is the one that would always offer you a free ref on an LGBT issue which is great. And I think that there's a lot that needs to be done in our social spaces, it needs to be seen on the streets, there needs to be more much as done, I mean for the issue same sex marriage, wouldn't it be great if everyone would... We went to that equality marriage march where in that march all of the march spaces are hold the acceptance about normalizing on the streets and normalizing at the stormont to let the politicians know that this was an issue that wasn't going away so that at least someone in Britain, in Westminster can step in and take part of the issue but if they don't think the people here care, if there's not enough people in the streets shouting about it, nobody will listen and we're so passive here, because people have gone to the point where they would just accept that we don't have marriage equality. People keep saying, people get response like well, it's fine, we'll have it in 5 or 10 years.

Do you think that it's because of the peace process, like you know that Belfast is trying to solve things, so they say like, okay, let's go step by step...

No, I think that the Peace process... I mean there was no peace process, they just put everyone in their corners, and they're gonna leave them there, and they'll put walls to divide the corners and then they pretended that the walls were big things because they painted them in yellow with like inspirational word on them, it's a credible talking. And that's not how you fix an issue, you don't put a wall up between two communities and paint it in white colours so you think it's a healing process. It's still a division at the end of the day but that's such a problem with Belfast's infrastructure the way that our communities have grown themselves, it happens in every part of the world but there's so much that can be done to change that and it starts to change the way that things have been done, that you can't change something the way you are doing it the first place you can't do the same things over and over again and expecting differences. So for the LGBT community you can't give them a designated space to have gay bars in Belfast and say, look how inclusive we are isn't that amazing. There you go, go there on Saturday nights. And like more bars have put their flags out, we're seeing bars they don't need to but a gay flag to you to get there or to make you feel safe, that's the kind of things about not doing something just for gays, it's about, it's actually been to everyone and more kind of unisex bathrooms would be great. There's so many things we could do for equality

Okay, just two final questions. Do you think that there's a pattern of being gay that is more accepted. For example, being gay and having a high economic status, or being gay more than lesbian, living in a certain area or maybe like having this straight appearance?

570 I most feel like coming out from the point of view of being a gay man, I feel like a
571 camp gay man is more accepted. How many times people have said to you that
572 they're surprised about your sexuality or Caron doesn't look like gay [I suppose but
573 that doesn't mean... it's just not the common idea] Yeah, but you know what I mean,
574 we're so quick to accept the promon idea that whenever something comes along and
575 a bit challenges that, people are kind of surprised, it doesn't mean that there's any
576 less accepted but I very much fit into that perfect little box so, afemminate gay man
577 who, I don't know...[I kind of thing that if you are about hundred people and ask the
578 majority would say gay and then probably tell me straight but I don't think that really
579 means... I hate people to make assumptions because you kind of have to do that in
580 your everyday life and...] oh, yeah, absolutely, I don't...[I don't think I'm very less
581 accepted because of it] No, no, I'm saying people accept the way they think like [that
582 people kind of want me nearly to be a camp because...] yeah, like people, when
583 someone meet someone who's gay you want them to look and act gay, when you
584 meet someone that's lesbian you want to know that... aha, okay, I recognise that,
585 yah, and I feel like in terms of gay man... would be accepting to be a lot more
586 cosmopolitan? surely. Don't you kind of really need a gay man to almost always
587 expect his socioeconomic situation that he doesn't have any dependence, he may
588 or not have a partner and so almost all the money that he earns is his and he
589 therefore can afford a nicer appartment and drive a nice car

590 Not having a family?

591 Yeah, it's very rare that you meet a gay man who says watch for a husband and
592 kinds. Oh, whenever I was growing up in school I never had a link with that because
593 I... my grammar teacher had a fiancé so I always assumed that gay man are not
594 done to have families, it wasn't until when I was older that I realised actually gay man
595 all not pretend to be single and that we all die alone. No. But I do think that people
596 expect a gay man to be more cosmopolitan. I dunno much about, I don't actually
597 know many lesbians past the age of twenty four so... there's almost like an
598 expectation like a lesbian is more likely to be in a committed relationship with a loving
599 partner

600 What do you mean by committed?

601 Oh, whenever I say committed I mean like... [like they've been together for a long
602 time] yeah, like, it's a relation that has been together for a while and you almost
603 expect lesbian couples to be living in a house more than an appartment, this is what
604 I have in my head, that women get along better and they stay together longer if you
605 look at the LGBT statistics most lesbian relationships are last same sex relationships
606 that between man and nobody's ever get to the bottom of why, they just know that's
607 an statistic reflects, maybe because man have more ego in place or man are more
608 likely to get bored and not sure, but you do expect lesbian couples to... not be as
609 cosmopolitan but be a lot more I guess, more normal, like reflected with society

610 More like following an heterosexual pattern?

611 Yeah, which is almost ironic because in a lot of same-sex relationships I know
612 between man you always have one more times more likely you have the more
613 affeminate partner and then you have the more masculine partner and they very
614 much play to that heteronormative pattern which is quite interesting, I think and you
615 will find that between the gay community that man have preferences, like I know
616 personally my preferences, is someone who is more masculine than I am and I would
617 never date someone as affeminate as myself, because it's all about fitting that
618 pattern that you see your parents mimic.

619 **Okay, so, just the last question. Have you ever felt like you should do certain things**
620 **as to be accepted for being gay, for example, having a family, acting in a certain**
621 **way?**

622 Yeah, I'm so determined to have a family and so that I can like fit better into society
623 I very want that normality, I want to drive away from my apartment, I don't wanna
624 be in an apartment forever and I want to be a member of the PTA

625 **The PTA is, sorry?**

626 In school, when your child is in school, parents have the Parents and Teachers
627 Association so you're like, like parents get assigned on the way that things are done
628 but I very much want to be involved in my child's school life and I want to be running
629 into clubs and I want that normal pattern of trying to balance like work and home

630 **That's good. So to me, that's everything I wanted to ask. Would you add**
631 **something? Maybe I've dismissed anything you consider interesting**

632 No, I just really think it's important that we start teaching kids in school, acceptance
633 and normalizing that, you know? Now it seems in schools that people are forming
634 LGBT aligned groups, which is something I've never had and I think it's fantastic and
635 it's like for sociology it's so important because the way that everything starts with our
636 education system and so with LGBT issues if it starts with people's then it bleeds into
637 society and then it bleeds into the home life and then before you get it, it's so normal
638 so I think if I could take anything alive from that it would be very pushing the
639 importance of young LGBT youth education system. And I really... yeah, I just think
640 it's important

641 **Yeah, yeah. It appeared in many interviews. Good, thank you so much.**

1 ONLINE QUESTIONNAIRE

3 The main purpose of doing this questionnaire is to try to know, simply, what it is like to
4 be an LGB person in Belfast. The questions are going to be around things such as the
5 interviewee's childhood, place in where the person lives and lived, work place and social
6 space.

7 Feel free to answer each question. Everything extracted from this questionnaire -as the
8 questionnaire itself- is going to be 100% anonymous and only used for the final thesis.

10 Thank you so much.

12 I. Sexual identity, ethnonationality and sectarianism

13 1. Could you tell me a little bit about your childhood? Which school did you go, in which
14 area did you live? Did you practise some specific sport? What kind of music did you
15 like?

16 I grew up in East Belfast in a small area called The Short Strand. There were two schools
17 in the area, both of them Catholic schools, one for Boys and one for girls. I attended the
18 boys school and we were segregated from the girls. I have 2 brothers and 4 sisters. The
19 area I lived in was separated from the Protestants by "peace walls" and I had no
20 interaction with anyone outside of my religion or culture until Primary 7 when there was
21 a cross community programme designed to bring Catholic & Protestant children together.

22 2. Could you tell me what you used to do at the weekends when you were a child?

23 As a child I stayed within the boundaries of my area at the weekends and played with
24 friends. The only time we left the safety of the area was to go to the leisure centre to
25 swim or play badminton.

26 3. Was religion a big part of your everyday life?

27 Yes, religion was engrained in to the language and culture, every house had a picture of
28 the sacred heart of Jesus and usually a statue of the virgin Mary. The priest and nuns
29 were very visible in the community and the Priest would visit the sick and elderly in their
30 homes so we would see him frequently.

31 4. Which were the hobbies that you had as a child? And with your family?

32 I don't recall a specific hobby but I can remember being very creative and using the foil
33 from Easter eggs to create a wonder woman costume "for my sister"

34 5. Was your family related in a specific community? Could you tell me about the
35 emotional link between your family and the community? Was it soft, medium or
36 strong?

37 The community was described as “republican/nationalist” the relationship was a strong
 38 one

39 5.1. If the answer is yes 7 Did you remember any event that you used to do with
 40 your community? Could you explain it to me?

41 We would participate in the collecting of wood and old furniture for the 8th August anti-
 42 internment bonfire, most of the community children were involved in this

43 6. Did you feel that that people who surrounded you -family, friends, neighbours...- were
 44 opened in sexualities and gender issues?

45 No, sexuality was taboo and in particular gay men were not visible in my community. It
 46 was never spoken of unless to condemn the idea of two men together. Lesbians were
 47 also invisible.

48 6. When did you come-out? Could you tell me how the process was?

49 6.1. Which was your family, friends, neighbours reaction?

50 Coming out was a painful process for me, I was 19 before I could admit to myself that I
 51 was gay. I feared rejection from my friends, family and the community. I thought once I
 52 came out that I would have to move to London. As it turned out everyone else was ok
 53 with my sexuality, I was the one who had the problem dealing with it. Family and friends
 54 were all very supportive.

55 7. Did or do you have any trouble with being gay and belonging or have a relation to a
 56 community?

57 Yes, I could not attend church as they were openly criticizing homosexuality, the turning
 58 point was when the priest was shouting in anger about the lowering of the age of consent
 59 in Northern Ireland so that it was equal with Heterosexuals. I got up and walked out and
 60 renounced the religion from that moment on.

61 8. Did you ever have the feeling of being rejected to your community? Could you explain
 62 me any anecdote?

63 Just the culture in school was very homophobic, if anyone was different they were picked
 64 on and called “fruit” “faggot” “gay boy” any effeminate behaviour was not tolerated

65 9. Which role do you think that LGB people has in your community? And in another?

66 LGB people are an integral part of every community and they are usually drawn to
 67 community or social work, youth work and teaching or the creative roles such as fashion
 68 and beauty. They enhance the community and enrich it with their unique care for others.
 69 They emerge in the community as strong people because they dare to be different and
 70 by their example they give other people permission to be themselves instead of
 71 struggling to be the same as everyone else.

72 10. Do you know any case in which someone had any trouble on being gay and belonging
 73 to a certain community?

74 I know of someone who is a member of the Protestant/Loyalist community who is Gay
75 but has not been able to come out because of fear of what other people think. It is widely
76 accepted that being gay in the “black” community is very taboo. Also members of the
77 travelling community face prejudice and ridicule if they are gay as their culture is heavily
78 influenced by Catholic religion.

79 **II. Space and strategies to survive**

80 SPACE

81 **Home:**

82 1. Does all your family members know about your sexuality? Did you tell them
83 gradually?

84 Yes, they all know and I told them all at once.

85 2. Which were your fears of coming-out?

86 I was afraid of losing my friends and family, I feared that I would have to leave my
87 community and maybe my country.

88 3. Do you think your families’ expectative on you has changed when you firstly came
89 out?

90 I think on some level they always knew

91 4. Where do you exactly live now? Which neighbourhood? Do you think this
92 neighbourhood has a strong link with any ‘ethnonationality’ or community?

93 I now live in a strong Protestant/Loyalist community with my partner for 18 years. They
94 are more accepting of Gay people than Catholics so I hide my past

95 5. Did you have any previous considerations in the moment of choosing where to
96 live? Where there any places you would avoid? Where you looking for something
97 in concrete?

98 I often think of living in a remote area by the sea and out of the “communities” I don’t like
99 being part of a “Catholic” or “Protestant” community because of the paramilitary
100 influence.

101 6. Would you live in a district that has a strong link with any ‘ethnonationality’? And,
102 having in mind your sexuality, would you avoid any district or area in specific?

103 I would avoid any area that is strongly religious, Christian, Muslim any area that has a
104 concentration of sameness.

105 7. Do you have any children?

106 No

107 7.1.1. If the answer is yes ➡ Did you have any preference in choosing your kid(s)
108 school? Does the school know about your sexuality?

109 7.1.2. Do you think that your child(s) receive a different manner for having gay
110 parents?

111 7.2. If the answer is no 7 In case you want to have children, would you choose
112 an specific school? Would you tell the school about your sexuality?

113 Yes, I would be open and honest if I was asked.

114 **Workplace:**

115 1. Can you tell me a little bit about your job?

116 I have recently started working with The Rainbow Project as a Family Support Worker, I
117 support Gay parents and provide a place for them to meet with their children.

118 2. Have you come out in your workplace? Yes

119 2.1.1 In case the answer is yes 7 Did you have any fear? No, not in this job

120 2.1.2. Do you think that people treat you different? Do you think they accept it?

121 Yes, in other jobs people have treated me differently because of my sexuality

122 2.2. In case the answer is no 7 which are your fears?

123 3. When you were looking for a job, did you have in mind your sexuality? Would you
124 have any previous consideration in choosing one specific job because of your sexuality?

125 I wanted to work in the Rainbow project because it is a positive LGBT affirming place
126 and I would not have to worry about my sexuality being an issue in the workplace

127 4. Do you think that the non-discrimination law is enough?

128 Law does not change attitudes by themselves, we need strong leadership and positive
129 role models in society.

130 5. Do you know someone who had problems in his/her workplace for being openly an
131 LGB person?

132 No

133 **Social space:**

134 1. Do you feel free in showing you sexuality in the public space? Would you avoid
135 holding hands, manners to dress, manners to talk, act, behave...?

136 I do not feel that Belfast is a place where I can hold hands or kiss, I would avoid this and
137 try to act like a heterosexual

138 2. Did you ever have any non-desirable situation in the public space when you
139 showed, or you were perceived of having a non-heterosexual sexuality?

140 I was evicted from a bar with my partner for kissing because a heterosexual couple
141 complained (before the law changed), I was also attacked by being punched in the face
142 on two separate occasions just for being gay

143 3. Do you think there is a general fear about showing you sexuality?

144 Yes

145 4. Did you ever act as if straight to avoid any non-desirable situation?

146 Yes

147 5. Would there be any place you would avoid because of the previous issues?

148 Yes, some bars, some areas of Belfast

149 6. Is there any area where you feel more secure about showing your sexuality?

150 Only during Gay Pride

151 7. Do you know anyone who has had a bad experience?

152 In the past most of my LGBT friends would have had incidents of abuse and attacks
153 because of their sexuality, less so if they drive and then they are not as visible on the
154 streets.

155 **III. The 'Pink-Pound': a new inclusion or exclusion?**

156

157 1. Do you think that the gay boulevard is a good option to include gay people into
158 Belfast's society? Do you think it generates a positive acceptance of people with
159 non-heterosexual sexualities?

160 I think LGBT people need a safe space to meet and be themselves but it does not always
161 feel like we are being accepted by society it feels more like we are being segregated.

162 2. How often do you go there?

163 Once or twice a year

164 3. Do you think that the LGBT issues nowadays are more included in the public
165 agenda?

166 Yes, if they will score political gain then they will be used by politicians

167 4. Do you think whether there's a pattern of 'being gay' that is more accepted? For
168 example, being gay and have a high economic status, being gay or lesbian, living
169 in a certain area, acting as if straight?

170 Yes, being gay and meeting the stereotype, e.g. making people laugh and acting camp
171 will get you in some situations but being Gay and having a high economic status is better,
172 more acceptable to society.

173 5. In which senses do you think LGBT rights could be increasing?

174 Gay marriage needs to be addressed for those who want it. Gay rights are no more than
175 everyone else so the rights are not increasing but LGBT people are asserting themselves
176 more that they used to and taking what is rightfully theirs

ANNEX 4: ANALYSIS OF THE INTERVIEWS

FIRST INTERVIEW

MAIN CODE	CODES	SUB CODES	
HOMOPHOBIA	ETHNONATIONALITIES	COMMUNITY	285-290 "So my days I spent very very, even at the weekend they could be busy either here at QueerSpace helping to organise that, dealing with difficult people listening to them as well, some people would have probably been damaged, I've been damaged for other things not just the sexual orientation you know life is never just as plain as that but also walking at the weekends, so I was the secretary of a walk, gay lesbian walking club about hickers and we hicke every fourth night".
		ENVIRONMENT	<p>23-26 "I was married, I had 4 kids, busy, a professional practicer(?), you know, the usual thing, maintain a large house, two cars and all of those things that one does as a professional person living as a partner of a small community doing all that thing"</p> <p>74-85 "my father was part of an expression of the presbyterian church so that is the Calvinist church, not like the Church of England but Calvinist is sort tighter but he wasn't like that, he was extremely liberal in his thoughts, he was good in community relations in this place here and a finer member of the Alliance Party, which is a central party, quite calm[?] between the two blocks, between the Republic and the DUP and so on. So he very, very got views eventually we moved from the presbyterian church to the anglican because something happened to our church which my parents didn't agree in how it had been set and some... occasionally things that the ministry have been saying, he said things which he shouldn't been saying which were exclusive nor inclusive and in our sectarian society they were deemed to be sectarian my parents so they moved, we sort of a bit of a history of protest and decent within our family"</p> <p>90-94 "so for me, I mean, haven't taught at the state school, being in the presbyterian movement in the local area church... and... for me, the faith is very important in my religion, my faith is very important, my walk with christ is very important to me but my interest on other people's faith, like Islam, Buddhism and Hinduism, there's a lot of interest to me"</p>

			<p>106-109 “No religious guilt never had any religious guilt. So I intended to go back to the sources of gospels and then regard the others as information don't like doctrinal things because the doctrine has been terrific harm to us”.</p> <p>146-160 “So after all that, there was a huge demand of controversy about it with faith... now Christians, you know, people who want to really cover you over the head with the Bible, they can't and they don't think about it within context, they don't understand the nature of context, actually they can't work it out at all and you know as soon as you hear someone to say 'it's God's word', God's word is that...' no faith, it's their word, it's not God's word at all, it's an interpretation of something they have been told it's God's word. So that's the sort of thing that we get all the time. But I resist that, and I'm very happy to stand and give a sermon on the sexual orientation. How your faith is a separate thing from your sexual orientation; your sexual orientation is your being project, what you believe in, is a different part of your brain, is a different thing entirely. One should not influence the other, you can be a Christian perfectly well or either being a Muslim perfectly well and have the same arguments and you can be like that, your faith should be a complement your strengthen, your position if you are under attack as a gay person, you should be able to have something better for you”</p> <p>272-274 “convention is a really strong thing in society and to some extent dictations didn't realise. All of my previous life was about dictation, I was quite a conservative child but no longer I'm a conservative child, I can tell you”.</p>
		ACCEPTANCE	<p>33-38 “It was a turn on my life. My children were not doing well. Difficult wife, good person but very difficult so possibly we would have divorced in any case but this was the eventually. And after my father died I certainly I began to tell her and the children and they got it very well which was a relief to me so I ended home, it was a huge relief, although I was going into single bed apartment, which I am still living in there, East Belfast”</p> <p>52-54 “My parents never knew anything about it may well been a Catholic to me coming out my mother was suffering dementia so she wouldn't have understood. In fact she wasn't really aware that my father had died and all of that”</p> <p>139-142 “so he got the case to the supreme court -oh, well, in fact one of my friends from my legal days, practise days is one of the judges of the supreme court he was agree with the case surprising the fact that he is from here, Northern Ireland”</p> <p>180-197 “So you think that every day and quotidian life is hard for people that are LGB? Not for me personally, I am happy as a pig in clover it's a new expression for a new idiom. So for me I enjoy challenge, I enjoy the intellectual regard of debate and challenge. Now not everybody will be the say. The'll be younger of our organisation is for, not</p>

			<p>for [?] which is for all ages which I look after but there's also a service for 12 to 25 in this building, this organisation and there are people there who have been really badly damaged by homophobia or transphobia so you dismiss the lady who run out there, was, particularly, she transgendered for a guy to a woman and she's a very heartfull and strong person and so we have this problem with this organisations. Personally, as far as I am concerned, I find the challenge but other people find it very difficult, you see their parents are very religious, the parents very religious then they sometimes, I've known one guy, he's not here in Belfast, and who was shocked[?] because of his parents, he was shocked [?] by the guys about 16 and he had to find a new home, we were to help him here int his building, we are here to help other people as well in circumstances such as that so we know about what religious fundamentalist does to people and to young people in particular as they're soon in a development mark"</p> <p>256-259 "so for me family life, well when I moved I decided that make a complete break for a while not contact my wife and children as well but all of that made a complete break with where I was living before and with all of my formal friends"</p> <p>406 "there's a generational thing here"</p>
		DISCURSIVE NARRATIVE	
		LEFT OUT	<p>180-197 "So you thikn that every day and quotidian life is hard for people that are LGB?" Not for me personally, I am happy as a pig in clover it's a new expression for a new idiom. So for me I enjoy challenge, I enjoy the intellectual regar of debate and challenge. Now not everybody will be the say. The'll be younger of our organisation is for, not for [?] which is for all ages which I look after but there's also a service for 12 to 25 in this building, this organisation and there are people there who have been really badly damaged by homophobia or transphobia so you dismiss the lady who run out there, was, particularly, she transgendered for a guy to a woman and she's a very heartfull and strong person and so we have this problem with this organisations. Personally, as far as I am concerned, I find the challenge but other people find it very difficult, you see their parents are very religious, the parents very religious then they sometimes, I've known one guy, he's not here in Belfast, and who was shocked[?] because of his parents, he was shocked [?] by the guys about 16 and he had to find a new home, we were to help him here int his building, we are here to help other people as well in circumstances such as that so we know about what religious fundamentalist does to people and to young people in particular as they're soon in a development mark"</p>

			<p>228 “because I left home at that stage, basically I left home”</p> <p>240 “I think my fears when I came out had largely to do with my family”</p>
	HOME	EXPRESSIONS OF VIOLENCE	442-445 “Probably certain occasions when someone's called us queers when I've been with a group of people, not because by the way we've been dressing but I met some guys who'd maybe a little bit more camper than I am but made comments about us but nothing never treat me nature”.
		PREFERENCES	319-322 “No, I just want to get the hell out of my mind, get away and I want to live in a nice area in Belfast which was connected up to the city hall so a nice, you know Balley Heatimore East Belfast? No It's full of restaurants and nice palces to eat, nice houses, it's lovely, so It was a good place to live and that was the consideration”
	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE	<p>106-109 “I don't really know any but the Ashers bakery case, do you? No Oh, yeah, well, it's a long story. They refuse -a backery here- refused to bake a cake for one of our organiasations, queer space, which I am a member and my friend C.L. was meant to take the part of the baking cake and then I was launching, I did a lot of work and still do a lot of work within the sector, the LGBT sector and I was launching at the homophobia and trasphobia week for NI in the Belfast's city hall and got a call from the baker saying 'can't do that, the marriage equality one' on the top of it you could see writen on it 'we're getting married' so he said they weren't going to do it and he turned round and then there was the equality commition item[?] and he said 'I don't belive theyare not going to bake our cake”</p> <p>394-396 “I've kissed guys full on the lips in central Belfast and people walk pass me, some people, most of them, would hold their breath, good. I love the constroversia”.</p> <p>445-452 “I had two recent cases, one of them certain direct at the Baker moment called me a, she called me, oh, she said me I was an abomination, when I was shopping one day, she recognised me at Market Spancer's bacement, getting food, came over and she said, I know you from somewhere I don't really do enough just some duty with the equality comision, I do a lot of work in the equality areas and within any equalities as well, turned up I maybe didn't say the same thing but sides or differents sides of one coin, so, she said, I know where I've seen you, I've seen you because you're an abomination”.</p> <p>464-472 “I was going to the pride in Derry and I wasn't particularly brightly dressed I might wear my Cara-Friend T-shirt and that and I've probably had a flag with me, that one there actually, just with our symbols. And the guy must have identified me I was on my own sitting outside two people who were turkish, a wife, father and son and they</p>

			were going back to Cutrain and between Belfast there was this family that was very badly behaving in behind me, I didn't say a word but their children were all over the place and the man was shouting at the woman and then eventually said, they made comments about my sexuality to them whether they understood or not whether they call it or not".
		SELF-POLICING	391-392 "my partner would not hold hands with me in the street which is very difficult holding times"
		COMPARTMENT ALISATION	
		PASSING	
	WORKPL ACE	WORKPLACE'S POSITION	
		PREFERENCES	
		FREEDOM OF EXPRESSION	356-360 "So when you had you job, when you were a lawyer, did you come out?" Not when I was. Well I didn't come out in my own from. I was at another aspect. That's because in that time law was considered to be very conservative and being in a conservative atmosphere that would not have been... I was conservative on how I'd be convieced so that was the reason why I didn't come out by that time".
	GAY AREA AND PINK- POUND	INCLUSION	493-495 "Oh yes, the 'pink-pound' I don't go walk that any longer, I think everybody is happy enough to take your monney so as I can get it " 500-501 "here all not interested in older man older people and there's sure a thing in that among younger man and older man is pervert"
		GOOD GAY	518-528 "I said it's like this we are now approaching stage when we'll be able to marry, we have civil partnership already, people are setting down, not everybody but people are settling down, they're maybe not playing about the same way as the used to play around but I said the thing is that, we have houses together, we fraction morgages together we've two cars sitting in the dryway and the next thing we'll want children and we'll have children because

			we have that desire that envelop desire that every human being it's a nature and we have children oh, he says, 'I see what you mean' and then I thought was penny as smile dropped to Norman he realised that were just, there's not a huge gap between our desires and those of heterosexuals that we're not an alien race or anything like that"
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SECOND INTERVIEW

MAIN CODE	CODES	SUB CODES	
HOMOP HOBIA	ETHNON ATIONALI TIES	COMMUNITY	<p>79-94 "parents would be protestants church goers, my mum's mum played the organ in church, my dad's dad was a member of the orange order for a while but he quite the Orange Order, my dad's family went ot Australia, when they came back my grandfather was invited, you want to join the orange order again, and he said, no I've seen the rest of the world, this stuff is not normal so we'd come from USA, from a protestant unionist background, you know, we get our News from the BBc, if we ever would go to the curch it was a protestant church, but not for the equally, we'd never.. my dad would've consider himself a socialist, well still does I imagine, he's not very good.. and so he, my father was a member of the Ulster Defence Regiment so during the troubles he was practically a soilder but quite that lot of his comrades in the army basically just wanted revenge so he said okay, I'm leaving the army and he took us to the suburbs, got a little house and a... because he was the taxi driver he had to... when I came the 12 of july bombfires, he'd go there and build them but he'd never let me go and help build them so I was, I think, very purposed we kept shelter from that sid of the political side of things but my parents needn't a particularly religious link, they never really go to church".</p> <p>94-104 "So... well, I come from a protestant unionist background I never identified with protestantism that strongly and never identified with unionism very strongly either because their politics are very reactionary and very anti catholic, anti gay people, that's how I saw growing up and I just tought, I don't wanna be involved in that so I turned out with socialism left wing. So that, yeah, I mean, I think in that sence I look for other communities, the LGBT community I was looking for that, nerd culture and nerd community sort of stuff and my own sort of politics and I looked very left wing political communities, and things like that, tried to be more connected to them so, yeah, that's</p>

			sort of my community sort of like things on I found progression is more along the way and the chair but it's century [?], so I'm in that community too".
		ENVIRONMENT	<p>15-28 ". I came out I think I was 16 I told a very good friend who I had a crush on and I told him, well, I am actually gay and I have a crush on you, he told some of his friends that I didn't know and they were like phoned my mobile to give me abuse and some people in the school gave me some verbal abuse so, not a very good idea so I sorted argued that it was just a joke that I wasn't really gay, that I was just messing around to see what he would say, so that it was difficult and that assentialy I was back to the closet for two years, came out again just before school, when I was 18, so I remember school beeing a very unpleasant place in that regard in terms of always having that secret, I didn't enjoy school very much but and the friends and lot of the people that I socialized while in the school were other nerds who were very reactionary, very right wing, very, you know they'd say awful things about gay people, non-white people, homeless people to give you a clue like how my friend group were like, they all, not all of them, but about three of them volunteered to be in the side of music to play just so they could dress up as nazis".</p> <p>233-238 "That they'd react negatively, kick me out of the house and I'd become homeless and if I didn't have a house, I don't have money, I couldn't go to school and I'd therefore not get any education and then I'd just be totally lost in the world and, even I'd know my parents and I'd know they were very unlikely to have that reaction, there's always that little voice in the very back of your head saying, don't take the risk, move out and get your own house and drop".</p>
		ACCEPTANCE	<p>15-28 ". I came out I think I was 16 I told a very good friend who I had a crush on and I told him, well, I am actually gay and I have a crush on you, he told some of his friends that I didn't know and they were like phoned my mobile to give me abuse and some people in the school gave me some verbal abuse so, not a very good idea so I sorted argued that it was just a joke that I wasn't really gay, that I was just messing around to see what he would say, so that it was difficult and that assentialy I was back to the closet for two years, came out again just before school, when I was 18, so I remember school beeing a very unpleasant place in that regard in terms of always having that secret, I didn't enjoy school very much but and the friends and lot of the people that I socialized while in the school were other nerds who were very reactionary, very right wing, very, you know they'd say awful things about gay people, non-white people, homeless people to give you a clue like how my friend group were like, they all, not all of them, but about three of them volunteered to be in the side of music to play just so they could dress up as nazis".</p>

		<p>36-44 “I was walking through university and students union with these friends and one of them seen a dress in a charity shop, so they pointed and said 'that's a very nice dress wouldn't you like to wear that dress?' I just said, 'you know what it is, actually fuck all of you, I don't need this and I just turned off and so I never, there's only, of all the people I knew, in primary school or secondary school I only kept in touch really with one person and all the other ones I basically said go away, strangely now some of them after came out to me, I said, actually I'm gay and I just didn't I didn't want anybody to know so I joined in the bullying and the same nasty things to people so in summon I was some of them”</p> <p>140-148 “I didn't have a negative reaction from my parents in that life they didn't say no, that's not okay, you can't do this, my mum was just uneducated in that subject, so as I was, she was just uneducated and she took some getting used to the idea, there was a parents group runned by this harity, Cara-Friend, that I talked about and she went to that to meet other parents who had gay kids. My dad sort of, was too supportive, so like everytime there was an article about drag queen sor trans people or anything at all that was related with LGBT he'd like turn the paper and turn in to my 'do you seen this? there's a drag queen event in town' And I was [rolling eyes] alright [laughs]. So no, they were very supportive”.</p> <p>160-169 “My extended family I think all know, I was a family gather together once and one of my cousins then she said, so you gay, then?, how did you find it? And she goes, your mother called our mother [laughs] so primarily my mum phoned everybody and other brothers and sisters so everybody knows, no one never really never had any big conversation, we're many very people but their largely were indeed supportive. I think one of my aunts or uncles, they're response with someone, you know, oh well, he still family like I killed someone or something, you know, it's like, we can overlook it. But that was all and my grandmother, who is my only living grandparent, never talked to her about it I don't think anyone talked to her about it”.</p> <p>445-458 “if your family are all DUP supporters you might think twice before showing your sexuality, I think if your parents are super religious but.. no, that's not the right word to say, I mean, if they're supper religious in a regressive kind of like antiequality way -'cause there's lots of people out there whose parents are supper religious and they're all totally cool- and I knew a guy whose step father was a plemith rather in minister I think, the step father, and he was terrified to his dad would fin out and when his step dad did find out, you know, he got fired from the family business, pulled him out of school so he could be home schooled, made him live in the dog shelter as a punishment until he told him he was straight again and he told him after a while he said 'I'm straight now I'm fixed' 'it's okay would you come work for the business again, you can live in the house, we'll take you back to school'. So there's all that</p>
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			<p>factors, I mean, I don't think there's a general fear I think 'cause society has moved on so fast I think 10 years ago it was a general fear, there's a blanket fear across"</p> <p>464-468 "I think that general blanket of fear has actually lifted for a lot of people but there are people that think they are very much afraid because their parents are reactionari or righ wing or very anti gay for religious reasons and I think for a lot of people there's still this blanket fear just like don't go in public or don't hold hands in public just in case".</p>
		DISCURSIVE NARRATIVE	<p>266-280 "so I grew up in East Belfast and then I moved where I'm living now is up in top of North Belfast sort of it, so if go to the North of Belfast and just go outside the city limits, you've got a place called Newlodge[?] so I live up there it is a very quiet living street mostly older people very very suburb so there'll be parks and grass, it's by the water if you wanna go for a walk, but it is on the very very edge of a very very big housing state called rathcoole and rathcoole is sort of, is a very large loyalist state but between two paramilitaries the UVF and the UDA so like my local bar which is just two streets over beside the bar there's a big wall, the red hand and to ak-47 it says welcome to the loyalist rathcoole so I can't really drink in that bar, 'cause if I go this is not for you, I'm a comunist Irish Republican Gay. I think that could cost problems, mainly the first thing, that can cause problems, so I don't feel uncomfortable in the are, I don't feel unsafe but I'm just a little bit consious that it's a community like the area I grew up to was a litter suburb, not very political stuff obvious to you, or at least, where I am now the politics is a bit more obvious and they're not my politics so I'm a little bit punch to that but it's not that bad".</p>
		LEFT OUT	
	HOME	EXPRESSIONS OF VIOLENCE	<p>293-298 "I sort of being carryified don't go to the local bars, I'm very careful by what music I'd play in the house or anything I... you know, I'd love to put a red flag outside my house but it's just not a good idea so I don't, so.. yeah. It's sort of just home at the moment up in the new place I'm living it's really just the place where my stuff is, I sleep there, I shop there food but all my socialising, my meeting people for coffe or drinks or.. events is city centre".</p> <p>303-305 "Well, it's a nice area And it's a very cosmopolitan area with all the nice little pubs, restaurants and... theatre and shows.."</p> <p>609-617 "I think if you are LGBT and living as a couple that actually can increase, you know, you think that people will like ok with their family, family is good and bla bla bla... I think you're open to more attention 'cause people see you as couple and they're the gays in the street, you know, I've hear a lot of people, I know some people who have</p>

			had to move house because of homophobia in their street because they were identified as the gay person or couple, you know, people throw scones at the windows and that sort of carry on so yeah, if you can pass as straight and you play up to the normal gender norms you know, pretty feminine women and strong man you like sports, you get an easier time”
		PREFERENCES	<p>266-280 “so I grew up in East Belfast and then I moved where I'm living now is up in top of North Belfast sort of it, so if go to the North of Belfast and just go outside the city limits, you've got a place called Newlodge[?] so I live up there it is a very quiet living street mostly older people very very suburb so there'll be parks and grass, it's by the water if you wanna go for a walk, but it is on the very very edge of a very very big housing state called rathcoole and rathcoole is sort of, is a very large loyalist state but between two paramilitaries the UVF and the UDA so like my local bar which is just two streets over beside the bar there's a big wall, the red hand and to ak-47 it says welcome to the loyalist rathcoole so I can't really drink in that bar, 'cause if I go this is not for you, I'm a comunist Irish Republican Gay. I think that could cost problems, mainly the first thing, that can cause problems, so I don't feel uncomfortable in the are, I don't feel unsafe but I'm just a little bit consious that it's a community like the area I grew up to was a litter suburb, not very political stuff obvious to you, or at least, where I am now the politics is a bit more obvious and they're not my politics so I'm a little bit punch to that but it's not that bad”.</p> <p>283-289 “My mind, for what I can afford by that time, I mean, if I could pick somewhere to live I'd, like, I'd pick somewher somewhere within the republican community probably, I'd pick somewhere that is, you know, easily to travel into the city center, where I've got my job. But yeah, like a republican as you said, something cosmopolitan rather than subburb and maybe... I'd always love, I'd really love just live at a flat in the city centre, you know, there are appartments up here, very expensive so that's not quite the are”.</p> <p>312-320 “It's not something I've ever really tought about... Em... I'm very against the idea that here we have two schools centers, you know, the state education that is for protestants and then you have... Catholic sort of maintain education just also nationalist or republican, it's no sense! It doesn't make any sense. It's just a stupid system that I think holds us bakc and we definitely need to reform the school system here and yet if I'm being honest where I'd feel more confortable sending my kids to... like a republican sort of area school than in the area that I'm in which obviously was unionist. Em... very good question I mean, ideally I'd liked them to go to a mixed school”</p>
	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE	428- 442 “And I remember so that friend from secondary school he had one point, he came back to visit me, he went ot Scotland, actually, for university, he came back for a while and he dyed his hair like luminous pink also in spikes so, he's straight and I am gay, as far as I know at the time, and we're walking through town and the amount of people that he walked by they just got like faggot, queer, freak. All of that... he got so, and hen got more homophobic abuse in that like one day walking thourgh the town than I had in Belfast in 10 years because people see him and identified

			that was like being me whereas they look at me and they think bus driver or something, you know, they won't think... I'm not particularly afeminate, I'm not slightly from his speech voice except from when I'm hang over that's but that's even is being devil to say in these streets around here I'd feel comfortable holding hands and showing affection, that'd still more than maybe five years ago I would've felt. I think society is moved on very quickly over the last 5 years so even having just little amount of controubleness is definitely better than when it used to be".
		SELF-POLICING	428- 442 "And I remember so that friend from secondary school he had one point, he came back to visit me, he went to Scotland, actually, for university, he came back for a while and he dyed his hair like luminous pink also in spikes so, he's straight and I am gay, as far as I know at the time, and we're walking through town and the amount of people that he walked by they just got like faggot, queer, freak. All of that... he got so, and then got more homophobic abuse in that like one day walking through the town than I had in Belfast in 10 years because people see him and identified that was like being me whereas they look at me and they think bus driver or something, you know, they won't think... I'm not particularly afeminate, I'm not slightly from his speech voice except from when I'm hang over that's but that's even is being devil to say in these streets around here I'd feel comfortable holding hands and showing affection, that'd still more than maybe five years ago I would've felt. I think society is moved on very quickly over the last 5 years so even having just little amount of controubleness is definitely better than when it used to be".
		COMPARTMENTALISATION	418-427 "I think that I'd feel comfortable to a certain extent in certain areas of the city, so this area, the cathedral quarter, it's a very bohemian, arts, and I think most people here quite accepting and also 'cause it's in the city centre, there's so many people, staff members, policemen, if there's any trouble the police would come quick and people would step in. I think, so yeah, with holding hands and showing affection I maybe feel comfortable a good day to do that if the other person wants to do as well, I mean, if he want to go out of the city centre into little suburbs in the towns and the villages where, you know, not many police or maybe just don't know the area quite so. Like where my parents live, in that village, not really I wouldn't feel comfortable. Where I live now I'd definitely not would feel comfortable".
		PASSING	"I was walking through university and students union with these friends and one of them seen a dress in a charity shop, so they pointed and said 'that's a very nice dress wouldn't you like to wear that dress?' I just said, 'you know what it is, actually fuck all of you, I don't need this and I just turned off and so I never, there's only, of all the people I knew, in primary school or secondary school I only kept in touch really with one person and all the other ones I basically said go away, strangely now some of them after came out to me, I said, actually I'm gay and I just didn't I

			didn't want anybody to know so I joined in the bullying and the same nasty things to people so in summon I was some of them"
	WORKPL ACE	WORKPLACE'S POSITION	
		PREFERENCES	352-362 "Em... no, I'd be fine with telling them I'm LGBT specially there's lot of places that are incriseing in number of LGBT people so you might even hope that might do you some good these days but no, I don't think I'd have any problem. Even if it was military or police, something seen, you know very traditionally heterosexual. I think that police now, if someone wouldn't give me a job because I'm gay I don't wanna work there 'cause it's hidding a secret again and I know what that's like, I remember what was like keep that secret so if I was gonna go for a job I'd.. specially could give my reference, I've worked 10 years for a LGBT charity, they kind of like notice it that I might be gay so I'm pretty cool about it, being honest but I totally understand whether people would keep it in secret maybe or would have preconsiderations on what kind of job they're looking for, I mean, everyone's experience is different"
		FREEDOM OF EXPRESSION	<p>365-381 "You know, I know so many LGBT people that I almost certainly, yeah, there must be some who had bad workplace experiences, I'm being envolve whithin survaces[enquesta] to ask people the same questions but I can't really, like, pick an example thourgh my head. I've heard cases in the civil service, someone coming out as trans and that caused the problems in the workplace. I know actually, I know a few people who either are teachers or wanted to be teachers so one of my friends who wanted to be a teacher, someone in the teacher profession that he respected, sort of said 'don't come out, don't tell them, don't tell them you're gay 'cause it'll go against you' and that kind of uppset him and put him off teaching in a way, you know, he thought I don't wanna hide it so he decided to go in the charity work instead. I know a teacher who was trying for years to get the school to be proequality for LGBT people's, he'd put posters up and then other people would tear them down and tell him to stop putting the posters up, it's not appropriate for children to see this rainbow things and I know a teacher who had to move to England because he felt that having a job here would be too difficult and he though I'd be hard to getting a job but also as a gay man make it harder so he thought I just go to England".</p> <p>401-414 "... so it's not just the legislation, I think there should be more proactive training and... yeah. 'Cause if you don't, I mean, there's just and also is the, you know, no one is gonna say, you're gay and I hate gay people you're fired. They'll find a way to fire you for other reasons so I wonder could there be more legislation and more tools to identify constructed dismissal which is essentially when you just want someone gone so you mannage it so they get fired, you don't just say you're fired, you make their work too much, or you don't give them enough time or you.. trick</p>

			<p>them or lie and make them make mistakes and then you kick them out 'cause that how gay people get fired, you know, they don't... they get manipulated and quite skillful means so I think if we wanna really have more legislation - our legislation basically says you cannot discriminate LGBT people - or we need now more ways to implement that to promote it and I think that's how you do it, you train up staff members and you find out where people are being prejudiced against gay people, LGBT people in a sneaky kind of a way".</p>
	GAY AREA AND PINK-POUND	INCLUSION	<p>515-530 "So then, I think that section, the business side they, as organisations, lack soul but like they are not conscious enough of what they could be doing to support the community you know, they love the community's money and many, I'm sure many people who run these places are gay, you know the two gay guys so the Kremlin big night club used to be the only gay club that was run by gay guys who are a couple but they never really do very much outside the very minimum that gets their money as well so and those were the two gay guys who bought that other building and kicked out all the LGBT charities [...] it's just business I think that's the attitude, it's just business and in terms of positive stuff to the community".</p> <p>536-546 "I think they generate boozey positive acceptance, people I think no, no, I don't think the gains we've seen in the society the acceptance that's growing has anything to do with them. Aside from, maybe, some people might go to the gay bars and they suddenly realise oh we're actually really fun and there's little bit of that, you know we love gay people, they all love dancing and music and... but that's not really gay people, that's the clubs thing, that's what people used to think about gay people that their all about pop music and drag queens and.. karaoke. That's how people used to see us like that because that was all that was on show everything else was, you know, hidden, so no, I think if we generate positive acceptance it's because of the work of the various charitable communities groups and not really because of the LGBT businesses"</p> <p>556-559 "I used to have a very idealised idea of this gay bars as being part of the community but they're not, they are really not, in fact they are there, they are even less our community than sometimes some straight bars are".</p>
		GOOD GAY	<p>595-608 "I remember the people in school that I knew that were, proto fascist at that time, I think some of them generally were fascist, one of them said to me, you know what A.? You're alright. You are the straightest gay guy I know. What? You are not camp, you don't wear pink, you don't talk you know, 'haye [high voice and movement of hand]' and... you know, I mean, you're alright. And I think there's definitely some of that, I think if you don't dress flamboyant[?] feminine, if you don't dye your hair, you don't get piercings or tattoos or any sort of it, I think that you</p>

			<p>look straight, I think some people are more comfortable with thaht and they accept that a bit more so, it's like, well, you might be gay but at least you're not acting gay and still there's a lot of that, I think if you are camp guy or maybe a such a stupid violent in turns masculine in femenine but if you're a masculine woman, if you're, you know, strong women, confident women or you know, you don't wear dresses, you wear trousersss, you wear boots, you don't wear high heels or if you are a guy you wear tang tops or you wear, you know, stuff lik that the more certain femenine sort of stuff. And I think it's sad".</p> <p>609-617 "I think if you are LGBT and living as a couple that actually can increase, you know, you think that people will like ok with their family, family is good and bla bla bla... I think you're open to more attention 'cause people see you as couple and they're the gays in the street, you know, I've hear a lot of people, I know some people who have had to move house because of homophobia in their street because they were identified as the gay person or couple, you know, people throw scones at the windows and that sort of carry on so yeah, if you can pass as straight and you play up to the normal gender norms you know, pretty feminine women and strong man you like sports, you get an easier time".</p> <p>620-624 ", I remember being in one of the gay bars, you know a long way back 7-8 years maybe I remember sitting in the table and hearing someone else sitting in the bar, quite a camp gentlement, saying some really racist shit and I just remember being like floored, I have naively"</p> <p>632-642 "I drink a lot [laughs], so I was in the same bar and there's a guy on the microphone, he was granny day, and I literally cannot be there anymore in a room with him, I cannot be there anymore because of these example. Two chinesse guys or two asian guys walked into the bar and they were clearly very shy and they might to be a couple, I don't know, but they came in, they took one drink each, they sat down, they had their drink, didn't talk to anybody, didn't bother anybody, they came in just to have their drink and they went to leave and the guy who does like the quiz, you know, the microphone and the shiny gold jacket, as they were going to go on leave, he said, 'Ah, what's the matter boys? have youse the delivery to make?' as in delivery chinesse food I just, any, this is why I can't be in that bar, because that racism was real, that was just again".</p> <p>646-652 "I think that LGBT people who are not white faced a whole otter lever of descrimination that someone like me as a white gay guy in the gay community doesn't face, I think that's well, you know, there's a lot of biphobia within the community between L and G, there's lot of gay or lesbian people who are anti bisexual, they think it's not real thing and they think, you know, just pick a side, for god sakes, are you with us or are you not with us?"</p>
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			658-663 “there's a lot of transphobia too, I think, you know, so yeah, if you're a white gay guy who dresses not very obviously gay, there's a lot of shit that I don't experience at all, and there are... there's expectations that are less okay be that kind of gay, you know what I mean, to be a feminist gay or be political gay, you know, why you bringing up all those all that stuff in, people don't wanna hear it, so, yeah”
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THIRD INTERVIEW

MAIN CODE	CODES	SUB CODES	
HOMOPHOBIA	ETHNONATIONALITIES	COMMUNITY	
		ENVIRONMENT	8-21 “O: the didn't really want ot bring me up within an enviroment that was still a little bit hostil being a child these years, they didn't want me to have to choose who my friends would be base on like different nationalities or anything like that or different religions, my upbringing was catholic you know, I made my confirmation and my communion and like I was raised catholic but it was kind of very flexible, I wasn't very rigid it was like flexible dependent on what I wanted so if I didn't want to go to church I wasn't remaind to, I think my parents undestood that it was something important to their generation but it's not as important to mine so, whenever I was old enough to kind of say I don't really want to go to church anymore, I think I was like 13, like I didn't go anymore which was fine like there was no real conflict with that that's a waste, but yeah, no, definitely a lot of my like I had a easier than other my friends a lot, a lot of people who are brought of in strong their catholic house is have conflict with their parents but I was kind of lucky”. 22 “J: so I was born in Newsey, so it's like the south west England”

			32-35 J "I did whatever I wanted to do but really was kind of like racist and homophobic so like if you weren't with straight people turned to have an issue so I was like kind of like no, I'm definitely straight [laugh] which was like... sure?"
		ACCEPTANCE	<p>48-50 O "though that a question I've gotten from the two communities in Belfast that are very straight whether being protestant and catholic is that the more extreme you are, in stand of who you support nationally, the more homophobic I find"</p> <p>92-97 O "I used to go to my grannie's house and said to her, oh, I'm going to the LGBT formal you know, as eating dinner, I couldn't say that I'd probably say that I'm going to a formal, like a couldn't say it's an LGBT she wouldn't really, she'd be kind of I think... not upped, she doesn't understand that. But I just kind of choosed a made that.. with my extended family but my internal family is totally supportive" [Grandmother from Belfast]</p>
		DISCURSIVE NARRATIVE	<p>360-368 O "I think that I wouldn't be stric about it, I'd have to careffully consider when I'm gonna act up, when I'm gonna be lighted in certain places because, just had a fear and just had a proportion because there are a lot of people here that are homophobic and racist, there's lot of racism up here as well, and but there's lot of people that are homophobic and the think is that at the moment because of the way that the government is their opinions are validated os they're being kind of told you don't appray with being gay and that aren't [?] either so it's seen as being I'm ok so, I'm, I just trying to put in my mind that not everyone thinks the way I think"</p> <p>376-380 "O: Definitely, I think that up here if there was a crime committed agains somebody because there were gay I think people would pay certament attention to it but I'd be forgotten about up in the day whereas if theres a crime</p>

			committed against someone because they're from one community or another there'd be uproid there'd be a lot of mediate prograded there'd be a lot of people like... “
		LEFT OUT	
	HOME	EXPRESSIONS OF VIOLENCE	155-156 J “I had it going to people's houses or coming back to the club” 172-173 O “O: definitely, so I had friends who have so like gay friends who have been followed home that happens to me as well, to be fair, like people just followed me back”
		PREFERENCES	131-138 O “Definitely, I've had considerations in the last years and event this year getting a block for my next years, so like I've been in a student accommodation for two years but the next year I'm living into the private and I considered some sectarian areas, like my friend from here is so pitchy went to a very loyalist paramilitary are so it was a dominated protestant are and she didn't know before and when she showed up that had a lot of flags and murals, we didn't know what that was gonna be and immediatly people get never purposed because of our accents and because just, like, we just get out safe for a night [?] think so, definitely is a consideration” 139-143 J “J: oh, yeah, definitely, 'cause I was moved into private acommodation this year and it was very much like we had our local Belfast person so he'd be like, no don't go there if you are English, so desperetaly spot places that might went to 'cause even loyalist have sometimes issues with English so like really East or West are proudly of the total so we kind of stayed on like getting kind of strict” 148-149 O “we need to go to the university area, just 'cause “
	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE	160-163 “J: I definitely coming back from boombox, 'cause I was coming back with my friend and we went to a drag show and like this guy was following us, just shouting like homophobic sluts at us and we like, make to Donegall to become like find out that and they pick a cab 'cause no how this is gonna go” 176-178 O “people would start maybe yelling stuff back at us maybe for holding hands or whatever and it's not that deep”

			<p>187-191 O “discrimination is about to national identity and sexuality would be bouncers at clubs there's some clubs here that are notoriously homophobic and turn people away because they're gay even and claim 'cause they're too drunk but it's actually just 'cause they're more feminine word, you know, you cannot subscribe to certain gender, so I don't know”</p> <p>303-304 O: yeah, I've had very like thins you would expect from people yelling back and people yelling stuff at you sometimes”</p> <p>307-309 O “people kind of yell stuff sometimes but it happens more in the stree, from conversations I've had there is a lot of viorasor[?] and a lot of my friends even if are not LGBT I've heard say things that disclude some kind of people”</p>
		SELF-POLICING	<p>269-272 J “I think away to it in terms of like the lines of friendship and relationships but like, I've kissed girls in public, like it doesn't matter personally to me but then I don't really go anywhere that isn't like probably more accepting I just really avoid those places completely so I don't have to hide at all”</p> <p>273-280 O “O: yeah, I'd never kiss a guy in a straight club or in another club just because, maybe it's my own thing but I just think that if people are around that are, everyone's drunk and everyone's I don't know how they'd react or anyone from the club would react, I wouldn't avoid give hugs but I wouldn't in straight clubs, I think that with dress yeah, I don't really think too much about how I'm gonna be perceived when I'm dressing, I kind of dress for myself but I've definitely have had like stares, and I definitely had poeple look at me strangely like in the streets and pubs so as to wear certain things but I kind of like it, I like the attention, so I don't know”</p> <p>290-294 O “I definitely think that some of my friends who have relationships with guys would secondly guess holding hands, I've had a lot of friends who are a couple and like they would second guess holding hands and they just wouldn't do it beucause they wouldn't want any joy”</p>

			<p>354-356 J "I'm not even thinking about the way I kind of like added myself depending on the situation so I don't necessarily fear it, I think if I do is subconscious because I'm not that aware of it"</p> <p>360-364 O "I think that I wouldn't be stric about it, I'd have to careffully consider when I'm gonna act up, when I'm gonna be lighted in certain places because, just had a fear and just had a proportion because there are a lot of people here that are homophobic and racist, there's lot of racism up here as well, and but there's lot of people that are homophobic"</p> <p>448-454 "O: yeah, definitely, like for me it's a part of... it's harder to act straight [laughs] but I have had time where if I'd been on my own at night walking I'd definitely put up the hoods and just like and just walk and trying not to be noticed. I wouldn't say necessarily I've tried not to act straight but I tried to not being noticed just because I've had friends who have been assaulted and I've had friends that have been told not to be alone so I think more like acting straight I'd just try to go unnoticed sometimes"</p>
		COMPARTMENT ALISATION	<p>52-55 O "I've been in certain areas in Belfast myself like they're very, you know the secural would be in Belfast, you can make, if it's latter and I'm on my own or something I not maybe felt as confortable as I feel here in the Botanic where it's mixed and it's lot more, I don't know"</p> <p>269-272 J "I think away to it in terms of like the lines of friendship and relationships but like, I've kissed girls in public, like it doesn't matter personally to me but then I don't really go anywhere that isn't like probably more accepting I just really avoid those places completely so I don't have to hide at all"</p> <p>284-285 O "yeah, I could see that. But I don't know, I think that if you're in a gay environment you definitely feel more free with everyone"</p> <p>476 O "people feel more confortable in the environment" [Kremlin]</p>
		PASSING	<p>435-439 "So, did you ever act as if straight in any situation? You've told me that maybe you've told me that maybe to fit in a place but maybe for fear or whatever?"</p> <p>J: yes, yes</p>

			O: yeah”
	WORKPL ACE	WORKPLACE'S POSITION	
		PREFERENCES	
		FREEDOM OF EXPRESSION	222-232 “O: I, 'cause I've worked in the coffe shop last year for four months and it was funny because I always just asume that, you know, it's just involve to say it, it doesn't need to be said and I assume that people always know so just to people, no, I don't need to but my mannager actually had some type, had maken jokes to like me and my female colleague or whatever and like saying oh, you are gonna get together. But I though it was just a joke and then I was like, this guy really thinks that we are so I was, one of the first times that ever happens so I, literally, I didn't do it, but I literally said to my friend, as like, could you just casually brought in that I am gay, you know, try to drop the bomb because it's too weird that he keeps doing this and yeah, but then when he did he was super cool at it but I think that, I don't know, I think that people are curious to know but I personally for me I don't think you need to say that”
	GAY AREA AND PINK- POUND	INCLUSION	460-471 “O: I definitely think, because, I think that the gay clubs that we have here malvericks, kremlin and gay friendly places I think that they do have a positive acceptance of me, I'm being heterosexual and definitely I got friends who have had a family of people brought there like who supported me since I'm not from Belfast but I don't think it supports all the sexualities. It just suport, you know, I'm being priviledged J: No, no, I've had, so I was going to like watch a drag performance and I was going out with some friends and the bouncer stopped me and was like, we don't want straight women here and I was like ok, but I'm not straight and he'll like I had to give a round down of my entire sexual like sexuality, even like someone who is sexually straight like he wouldn't belive that I was bi and he was like ok, so you have to.. and I'm like, I'm just trying to get into a club to have a good night and I wouldn't mind if I don't know I think it's okay”

			<p>480-481 O "there's a lot of sex and alcohol with being LGBT because some of the LGBT spaces are in the clubs"</p> <p>488-490 O "[?]" in the clubs but there's also way more in the gay man than lesbians</p> <p>J: Oh, yeah, definitely"</p> <p>491-495 "O: so, I think that whenever you go into some of these spaces for every maybe five man, there'll be one lesbian women and probably less but I think that which is more focuse... so sometimes spaces like kremlin and marverick and beembop, everywhere that's gay friendly I'd really like to be there sometimes feels more like gay man club that it feels like LGBT club"</p> <p>508-511 O "LGBT spaces that are more about sex and alcohol which again then prefected stereotypes in turn so people would be like, oh gay people are just promiscuous, horney and they that sort of thing and that gets... like the only gains that we can get it's like guys in gay clubs or bars just wanna have sex so..."</p>
		GOOD GAY	<p>209-214 "J: yeah, people look akward to me because I'm English, just because I'm a woman as well, you know, that's another thing, 'cause sometimes I could be quite masculine in my approaches and people don't like that so people I don't think necesserely like, if you look at me I don't screw why so sometimes I could go like being concune [?] toes or sometimes I forget about it but actually it's not... like I don't know there's so many views into people to discriminate"</p> <p>314-329 "O: I think as well, like for me, then, I'm the opposite, I'm totally embarassed in gay spaces, like as soon as I get in a gay space, the more you hear like notable people but with straight spaces it's 50-50. However, I was think because I'm fully gay, straight people, the most part of them, get it normal, so at least they I think either with gays and bisexuals getting into straight spaces people don't understand bisexuality sometimes</p> <p>J: yeah, and they think I'm beeing greedy, I get that a lot, I'm a greedy and like with the LGBT are like pick a side, there's nothing so I get questionated[?] quite a lot</p> <p>O: yeah, which is riddiculous</p> <p>J: yeah, which is why I don't go to as many LGBT spaces or clubs or events as you do, you know, it's something I don't like to do but it's kind of exhausting to trying like deal with the mind-feel that who's ok with bisexuals and who's</p>

			<p>not okay and I find it just more stressful with like straight spaces 'cause everyone just assumes while gay spaces are more what's your sexuality and I feel like I have to</p> <p>O: justify it</p> <p>J: justify, yeah what I'm not"</p> <p>518-530 "O: let me think that. With an LGBT circle I spoke to some friends before and I'm deeply in the most priviledge part of the LGBT because I'm white and I'm gay, I'm younger</p> <p>J: and you're cis</p> <p>O: and I'm cis, yeah, so the way that I dress is, you know, I could feel like I'm adscribed in a dressing gay clude so there's friends of mine who may be dressed more girly and they'd wear make up whether they would wear accessories</p> <p>J: high heels, skirts...</p> <p>O: they're either one of the two things that are completely oustersides or they're demanding of being sex objects well.. so I find to that definitely being white, cis, gay man is the biggest privileged and then I guess being bi is very...</p> <p>J: yeah, I think is less left out like trans people because like ousterside them even more".</p> <p>535-548 "O: and I think as well that the problem when you think about it, it's funny because we're talking about being gay either than being, you know, 'cause we're expressing ourselves but at the end of the day we are actually subscribing the things that are the most similar of being heterosexual so like, if I was to be in a relationship with another guy that was similar to me, I feel like there'd be more accepted because heterosexual people can understand that, they can be like it's not too dissimilar as we live, it's not too strange for me but if it's supposed to be like a gender fluid guy with a guy that was like, I don't even know, trans and people could be like I don't understand this and if you don't understand it I don't think you're confortable so I think that...</p> <p>J: the more difficult is for straight people understand the more ousterside you are even in the LGBT spaces</p> <p>O: yeah, I think it's kind of sad thinking about this like that people get easiest time in LGBT circles rather than other ones that maybe feel more heterosexual mode strange"</p>
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			<p>552-565 “O: but I do think that the, another element that we have to look in relationship turns to be people wouldn't even ask from same sex thing whether being a man or being a women</p> <p>J: yeah, like I wouldn't have an issue because I'm not particularly butch or particularly fem and like, so people, would be like which one are you? And it's like, I'm a women, and there's a women, 'cause... [laughs]. Yes, 'cause even within the gay space it's like how can we like...</p> <p>O: topperbottom... It's when people attends to</p> <p>J: this think is like man or women</p> <p>O: yeah, man or women in the gay community, so, I don't know, it's weird, it's weir the way that people try to be pointing at ourselves and try to say, oh wel,, that's okay but translate this into an heteronormative pattern so we can understand it too so it's not because are you the man or are you the women, it's because that's the way that we understand that instead of there's two women and two guys so...”</p>
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FOURTH INTERVIEW

MAIN CODE	CODES	SUB CODES	
	ETHNON ATIONALI TIES	COMMUNITY	<p>40-43 “On Sundays we would go to church, yeah, I was raised in a protestant kindo of household and so like very much with like our structure in church and the baptist church that I grew up in is quite a strict church in itself so I grew up with all that people every Sunday and but yeah”</p>

HOMOP HOBIA			55-58 "I guess for us Sunday school was a social aspect for me so I would go like in Sundays and we would set for the service for a little while and then maybe after an hour we would go upstairs for the Sunday school lessons and the kids stuff and so I guess that was kind of social things there"
		ENVIRONMENT	<p>7-9 "it's not an area where same sex couples are heard of and I don't think I've seen same sex couples until I was like 13-14 it wasn't a really long time but whenever I grew up I didn't play many sports"</p> <p>10-14 "my parents were quite strict and like my father in particular is a very strong quiet man and he's like very opinionative about politics so like I grew up in a high school with this really loud voice and yeah, my parents both had workshift so I was either with grandparents were like kind of like childminder"</p> <p>40-43 "On Sundays we would go to church, yeah, I was raised in a protestant kind of household and so like very much with like our structure in church and the baptist church that I grew up in is quite a strict church in itself so I grew up with all that people every Sunday and but yeah"</p> <p>49 "my stepdad felt like religion should be such an important part of child's life"</p> <p>79-86 "I wasn't allowed to play with girls toys very well, like if I ever ask for them I was specifically told I couldn't have them and that I have to play with boys toys and that I couldn't wear anything pink 'cause that was a girls colour so everything was very genderized and I can't tell you how many times I would get something on christmas day that was very much a boys thing that I didn't ask for it and that feeling of not wanting to be ungrateful but also like I didn't want it for christmas, I don't like them, I've never bought clothes I don't... get on them so it was kind of frustration like that a lot of the time with my parents".</p> <p>332-333 "I mean you see in schools lot of time with kids they'll take your wickedness against you"</p>

		ACCEPTANCE	<p>79-86 "I wasn't allowed to play with girls toys very well, like if I ever ask for them I was specifically told I couldn't have them and that I have to play with boys toys and that I couldn't wear anything pink 'cause that was a girls colours so everything was very genderized and I can't tell you how many times I would get something on chirstmas day that was very much a boys thing that I didn't ask for it and that feeling of not wanting to be ungrateful but also like I didn't want it for chirstmas, I don't like them, I've never bought clothes I don't... get on them so it was kind of frustration like that a lot of the time with my parents".</p> <p>88-92 "Caron and I have been together for fourtheen moths now and Caron just met my dad last weekend, I feel like I've deleted it for so long because I just knew that he wouldn't be amazingly great with it, I mean he wasn't rude or anything he's just a very, it's just sad the way is my father. He comes with everything with a religious point of view".</p> <p>143-149 "My cousin Georgie, she's a year and a half younger than me so we grew up together so I could express myself the way I wanted when I was with her and I knew that when I went home I just didn't express it and I knew when I had that liberty and when I didn't have it and so I always kind of certain navedated it going up. I mean, there wasn't really anywhere that I percieved any trouble with it. Like in school might say things but I never took it too hard, like I never had any bad experience for being gay".</p> <p>212-213 "I think I was worried about people not exept. I think I was more worried. I didn't want people to not exept me, I didn't want that to be the reason".</p> <p>216-223 "when I was in school I would always put this drive in me to being the top of the class sort of best at this and so like to really really achieve so I didn't want anyone to satisfaction because of my sexuality and several times when it happened and there were times where people would say like we don't want Alex in our rugby team 'cause Alex can't play rugby. They would always kind of, this one boy particular Tobby, who would make gay jokes but he did it because he knew it was fun, there was never any malice on it, it was just because it was funny for the rest of the group"</p>
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			<p>310-313 “because I grew up so comfortably in school, nobody had a problem with it, my teachers were wonderful, my school was very small, it was an integrated school and so that's why I never coursed to me that I'd never get something because of my sexuality”</p> <p>411-438 “in school, there was this other school in my area and it was a grammar school and it's mixed sex school and there was this one kid in that school in my year called Ben who got a very hard time in school for his sexuality but that school's like quite conservative and it's a very big shcool. I know that he was kind of bullied by teachers as well. It was so extensive that whenever he, in schools in Spain you have like a head boy, head girls prefect system? Yeah So, then Ben had the perfect qualifications to become a Seniour prefect and they wouldn't give it to him Okay, because of his sexuality? Yeah, yeah. It was never specific metioned but it was very obvious because there were people who'd weren't academically fantastic as Ben. Ben was just good with everything and tuition[?] house didn't alow same sex couple in formal but that was a very big known. He couldn't bring anyone else from anyother school and he couldn't bring someone from the same gender. One of my good friends she had this teacher who they got on very well and when Fraya came out as lesbian Fraya started from getting A+ to Ds and Fraya was bullyed so badly for her teacher that Fraya stopped doing school and whenever it was brought to conceival's attention, the conceival said that basically there was no prove that she was bullied for her sexuality. Fraya gave a couple examples when they'd be in class and that one particularly kicked on Fraya in front of other people. So there'd be always very levels, Fraya was told that she was giving Ds constantly, she was told that she'd never gonna get anything and then on the results day she got two A stars and then it became in light that she'd actually being bullyied the whole year because she had just got her grades. I think my school was really lovely. My school was a really small individual community and very personal one and Fraya and Ben who both went to the same school, that school it's a very big community, there's so many indians. 'Cause that school is one thousand and five hundred people and you think like they have many teachers, like if there's like so many kids in you year group it's so many impossible for the children to see all their needs and so Ben was in this quite”.</p> <p>499-500 “Caron's never had any kind of problem for his sexuality in any way shape”</p>
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			455-459 "And it's just things like that that just make Kremlin so much more fun and exciting, they used to really try to get a mix of people in, they used to like give man under the age of 25 have free entry so to bring younger crowds because for a while it was just a lot of old people going and it's just something that's completely change from Belfast"
		DISCURSIVE NARRATIVE	<p>79-86 "I wasn't allowed to play with girls toys very well, like if I ever ask for them I was specifically told I couldn't have them and that I have to play with boys toys and that I couldn't wear anything pink 'cause that was a girls colours so everything was very genderized and I can't tell you how many times I would get something on chirstmas day that was very much a boys thing that I didn't ask for it and that feeling of not wanting to be ungrateful but also like I didn't want it for chirstmas, I don't like them, I've never bought clothes I don't... get on them so it was kind of frustration like that a lot of the time with my parents".</p> <p>108-113 "I didn't say it, everybody knew and when someone asked it school I wouldn't deny it, I wouldn't lie about it. But so I knew that I wasn't bullied in school, so by that time I think I was comfortable saying my mum and then my mum called my dad while I was in America and he was very reserved, 'cause everybody know, oh god, everybody knew I just wanted to play with barbies all my childhood".</p> <p>114-122 "I used to go to this child-minder called Diane, while my parents were at work and in Diane's house I could listen to whatever music I wanted so like Sheniah Twin and Christina Aguilera, Macy Gray and all these songs that my parents would never play for me 'cause they were too grily and I could listen to in Diane's house and Diane brought me a pair of plastic heels like toy heels and that was my favourite toy and I loved going to Diane's house to play with that toy and then my mum found out that I had that wings at Diane's house and she asked her to put them in the bin because they were too girly to me. So you can kind of see that anytime".</p>
		LEFT OUT	130-138 "it was always my step-dad side of the family -very big family they were- that I would see more frequently and like they, because I was a step-child, they were very unaccepting at me, so I never felt like sharing my sexuality with them 'cause I didn't wanna give them another excuse to ousterize me from their group but my whole life, like

			<p>growing up like my step-dad sister might say I don't see why I have to get Alex because he is not my nephew, he's not my blood so was always responses like that I got from the bigger family unit which I think is why I am so close to my mum but they're very, just a very religious protestant family very conservative”</p> <p>168-183 “I used to know this guy who we would call him Joe and he grew up in a much more, if I grew up in a Protestant household, he grew up in a very protestant household, so he grew up in the presbyterian church so much strict than the baptist church where I grew up and his parents where churchshelders of that presbyterian church so like seen your rules whithin the church and being well respected and he grew up in a very in an area split so I don't know if you know much about Loughview[?]? No Loughview is just an area -not too far from belfast- but loughview is very much protestant on one side and then Catholic in the other and it's a place where there are two communities living but they're never across yeah, even still, it's like Derry that still there's a side with a protestant side and a catholic side so he grew up in the protestant side and his parents were very conservative and when he got to university he studied dentistry but he got to university kind of like [?] 'cause whenever he was living in Belfast away from his parents he had so much freedom to sleep with people and explore sexuality and go clubbing and really fight this identity and really kind of express himself I guess, away from his parents but I know that if his parents ever found out that he was gay they would very much break the contact with him”.</p> <p>187-189 “I think inside of me that if he ever came out his parents would not let him come home again which is really scary”</p> <p>258-264 “East and West Belfast is a big sectarian place for me and I would never. I'm sure there are lovely areas in those parts of Belfast, but just I wouldn't even consider a property in East or West Belfast and I think I'm very happy sticking for south Belfast. Like also because there's so many kind of student friendly places, bars and caffes, but I do avoid sectarianism. 'Cause as I grew up with it I really don't wanna see it anymore and I think that's why I don't really go to see my parents anymore”</p>
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	HOME	EXPRESSIONS OF VIOLENCE	
		PREFERENCES	<p>231-233 “the neighbourhood that I'm living in now it's lovely because I just like that there are students on our street but also families on our street”.</p> <p>234-238 “So it's like a cosmopolitan area?” Yeah, I guess so, like, there's also development happening all the time and because everything is cheap in Belfast, yeah, there's a school across the street and because everything is so cheap in Belfast is so easy to get in the City Centre and kind of spend the money, I guess”</p> <p>241-242 “knew that I didn't wanna be in a really party area I knew I didn't want to be somewhere where there's gonna be paramilitaries”</p> <p>247-254 “even if I think about where I want to be in 5 of 6 years I want to be living in a much more kind of cosmopolitan area, a very like modern appartment, just very practical and very clean and very as close to city centre as I can get it but if I think about where I would live in 15 or 20 years whe I started a family I would love to be in an area where there is a community, where the houses are so closed together that my kids can play on the street without be worried about them and I'd love to live in an are where there are parks close by and there are schools closed by and my friends were there and, yeah”</p> <p>258-264 “East and West Belfast is a big sectarian place for me and I would never. I'm sure there are lovely areas in those parts of Belfast, but just I wouldn't even consider a property in East or West Belfast and I think I'm very happy sticking for south Belfast. Like also because there's so many kind of student friendly places, bars and caffes, but I do avoid sectarianism. 'Cause as I grew up with it I really don't wanna see it anymore and I think that's why I don't really go to see my parents anymore”</p>

	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE	306-307 "someone might have called stuff on the street. I've never acountered to be noticed so"
		HOME	267-269 "I'd love to see them going to the best school in the area even if that meant I was paying for it"
		SELF-POLICING	<p>338-343 "We don't even avoid kissing in public which is something that maybe took me a little bit longer to get over that. Not with you but in general it was something in my head I thought for a long time it was just unacceptable and now it just gone to the point when I'm so comfortable in myself and in my sexulaity that I'm so comfortable that I'm not under any harm that my spaces I'd say but never mind it just doesn't bother me though it's not so, you know"</p> <p>357-362 "sometimes you get that affirmation as well in spaces and it really doesn't. I guess if you feel like you can't hold hands in public it's just that there's some kind of feel of being oustersized wheter's unacceptance of your own sexuality but I'm not worried about someone oustersizeing me and I'm confrotable with my sexuality so I can hold hands with my partner wherever and whenever and I've never experienced"</p> <p>389-397 "When I'm in work, oh gosh, I'm so guilty in this, so when I'm in work and I get a bunch of teenage girls, I kind of turn a camper because it sells and they think it's fun and exciting and I'll be like really camp boy and they think it's really super but then the moment I get like a guy who comes in shopping for his girlfriend, I deep in my voice and I bring it down and I kind of slauch a little bit and I know I'm doing it subconsciously but I know that I'm doing this because I'm trying to fit how I think the customer would be more comfortable with. I feel like if a husband comes to work and I'd be like 'hey, what you're in for today?' he'd be like inmediately put off whereas if I go over and I'm very conservative in approaching him and more responsive"</p> <p>401-410 "Yeah, overly expressive or overly... Yeah. My friend Jason who I work with, like Jason is a very expressive and camp and it's all about the gay and it's all about... the gay scene, he loves being in the gay scene, I very much</p>

			<p>despise the gay scene but when Jason's out, generally, he'll get like people would call names and like he kind of almost makes a turture to himself like he'll dress really flam boy but it doesn't bother him whenever people say things to him. But I do know that Jason on a Saturday night will get people kind of shouting things on him whereas I don't because I'm not this kind and I say go out. But I also mean, like, Jason and I are so comfortable in our sexuality that if I wanted to leave the house or something someone would consider particularly, that's not something that I should wear I'd wear it anyway.”</p> <p>447-448 “I like that it's a space where I can be as rediculously camp as I want for a night”</p>
		COMPARTMENT ALISATION	<p>365-372 “Oh, I wouldn't hold hands with you on my way to Callon's house in East Belfast but I don't think it would stop me from holding you arm. [I think it was the first time we didn't]. Yeah, 'cause Callon lives in quite a sectarian are just always that kind of judgement that I heard from myself I don't know, I don't think there's any time where we feel like it's not appropriate or not okay, we're not safe... Yeah, I feel like today I don't guess nobody cares but I also feel lik if children grow up seeing it, they'll normalise it and that's how anything works like if you look at other communities like 30-40 years ago you go to see non straight couples together”.</p> <p>483-484 “Kremlin is very much the place to be but if there was only one safe kind of area in Belfast, like people felt more likely to be share their sexuality”</p>
		PASSING	<p>401-410 “Yeah, overly expressive or overly... Yeah. My friend Jason who I work with, like Jason is a very expressive and camp and it's all abou the gay and it's all about... the gay scene, he loves being in the gay scene, I very much despise the gay scene but when Jason's out, generally, he'll get like people would call names and like he kind of almost makes a turture to himself like he'll dress really flam boy but it doesn't bother him whenever people say things to him. But I do know that Jason on a Saturday night will get people kind of shouting things on him whereas I don't because I'm not this kind and I say go out. But I also mean, like, Jason and I are so comfortable in our sexuality that</p>

			if I wanted to leave the house or something someone would consider particularly, that's not something that I should wear I'd wear it anyway."
	WORKPLACE	WORKPLACE'S POSITION	
		PREFERENCES	
		FREEDOM OF EXPRESSION	290-294 "I work in lash cosmetics so it's a very the company itself is very free and very much invite everyone with their sexuality, they're such an opened company like they don't care about your grades, or your tatoos or your sexuality they just want you to do the job very well and they do a lot of activism for certain groups, LGBT rights being one of them, so it's a fantastic company to work for"
	GAY AREA AND PINK-POUND	INCLUSION	<p>448-455 "I kind of feel like it's a space very much dominated by gay man, you know, there were gay areas in Belfast years ago, used to have like nights where it was just lesbians, which is such a small community with no many lesbians get to meet and get to know each other in minggle because the only thing we have is Kremlin and it's just opened to everyone and it's dominated by gay man and they used to have nights where it was a little quieter, they'd have like events like women's night and man were free to go, but it was a night that it was designated for women and so lot more girls woudl go".</p> <p>461-462 "I think we very much have our own society whithin Belfast now I don't think they weren't very much cooperating of Belfast".</p> <p>466 "particularly young, like man my age to be very... it's not just a community"</p>

		GOOD GAY	
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ONLINE INTERVIEW

MAIN CODE	CODES	SUB CODES	
HOMOPHOBIA	ETHNONATIONALITIES	COMMUNITY	<p>16-22 "I grew up in East Belfast in a small area called The Short Strand. There were two schools in the area, both of them Catholic schools, one for Boys and one for girls. I attended the boys school and we were segregated from the girls. I have 2 brothers and 4 sisters. The area I lived in was separated from the Protestants by "peace walls" and I had no interaction with anyone outside of my religion or culture until Primary 7 when there was a cross community programme designed to bring Catholic & Protestant children together".</p> <p>38-39 "The community was described as "republican/nationalist" the relationship was a strong one"</p> <p>42-43 "We would participate in the collecting of wood and old furniture for the 8th August anti-internment bonfire, most of the community children were involved in this".</p>
		ENVIRONMENT	<p>16-22 "I grew up in East Belfast in a small area called The Short Strand. There were two schools in the area, both of them Catholic schools, one for Boys and one for girls. I attended the boys school and we were segregated from the girls. I have 2 brothers and 4 sisters. The area I lived in was separated from the Protestants by "peace walls" and I had no interaction with anyone outside of my religion or culture until Primary 7 when there was a cross community programme designed to bring Catholic & Protestant children together".</p>

			<p>24-26 "As a child I stayed within the boundaries of my area at the weekends and played with friends. The only time we left the safety of the area was to go to the leisure centre to swim or play badminton".</p> <p>28-31 "Yes, religion was engrained in to the language and culture, every house had a picture of the sacred heart of Jesus and usually a statue of the virgin Mary. The priest and nuns were very visible in the community and the Priest would visit the sick and elderly in their homes so we would see him frequently".</p>
		ACCEPTANCE	<p>51-55 "Coming out was a painful process for me, I was 19 before I could admit to myself that I was gay. I feared rejection from my friends, family and the community. I thought once I came out that I would have to move to London. As it turned out everyone else was ok with my sexuality, I was the one who had the problem dealing with it. Family and friends were all very supportive".</p> <p>58 -61 "Yes, I could not attend church as they were openly criticizing homosexuality, the turning point was when the priest was shouting in anger about the lowering of the age of consent in Northern Ireland so that it was equal with Heterosexuals. I got up and walked out and renounced the religion from that moment on".</p> <p>64-66 "Just the culture in school was very homophobic, if anyone was different they were picked on and called "fruit" "faggot" "gay boy" any effeminate behaviour was not tolerated".</p> <p>95-96 "I now live in a strong Protestant/Loyalist community with my partner for 18 years. They are more accepting of Gay people than Catholics so I hide my past".</p> <p>132-133 "Law does not change attitudes by themselves, we need strong leadership and positive role models in society".</p>

		DISCURSIVE NARRATIVE	<p>46-38 “No, sexuality was taboo and in particular gay men were not visible in my community. It was never spoken of unless to condemn the idea of two men together. Lesbians were also invisible”.</p> <p>64-66 “Just the culture in school was very homophobic, if anyone was different they were picked on and called “fruit” “faggot” “gay boy” any effeminate behaviour was not tolerated”.</p>
		LEFT OUT	<p>51-55 “Coming out was a painful process for me, I was 19 before I could admit to myself that I was gay. I feared rejection from my friends, family and the community. I thought once I came out that I would have to move to London. As it turned out everyone else was ok with my sexuality, I was the one who had the problem dealing with it. Family and friends were all very supportive”.</p> <p>76-80 “I know of someone who is a member of the Protestant/Loyalist community who is Gay but has not been able to come out because of fear of what other people think. It is widely accepted that being gay in the “black” community is very taboo. Also members of the travelling community face prejudice and ridicule if they are gay as their culture is heavily influenced by Catholic religion”.</p> <p>88-89 “I was afraid of losing my friends and family, I feared that I would have to leave my community and maybe my country”.</p>
	HOME	EXPRESSIONS OF VIOLENCE	156-158 “In the past most of my LGBT friends would have had incidents of abuse and attacks because of their sexuality, less so if they drive and then they are not as visible on the streets”.
		PREFERENCES	95-96 “I now live in a strong Protestant/Loyalist community with my partner for 18 years. They are more accepting of Gay people than Catholics so I hide my past”.

			100-102 "I often think of living in a remote area by the sea and out of the "communities" I don't like being part of a "Catholic" or "Protestant" community because of the paramilitary influence".
	SOCIAL SPACE	EXPRESSIONS OF VIOLENCE	144-146 "I was evicted from a bar with my partner for kissing because a heterosexual couple complained (before the law changed), I was also attacked by being punched in the face on two separate occasions just for being gay". 147-148 "Do you think there is a general fear about showing you sexuality? Yes" .
		SELF-POLICING	
		COMPARTMENT ALISATION	106-107 "I would avoid any area that is strongly religious, Christian, Muslim any area that has a concentration of sameness". 151-152 "Would there be any place you would avoid because of the previous issues? Yes, some bars, some areas of Belfast" . 153-154 "Is there any area where you feel more secure about showing your sexuality? Only during Gay Pride" .
		PASSING	140-141 "I do not feel that Belfast is a place where I can hold hands or kiss, I would avoid this and try to act like a heterosexual". 149-150 "Did you ever act as if straight to avoid any non-desirable situation? Yes"

	WORKPL ACE	WORKPLACE'S POSITION	
		PREFERENCES	
		FREEDOM OF EXPRESSION	<p>119-120 "I have recently started working with The Rainbow Project as a Family Support Worker, I support Gay parents and provide a place for them to meet with their children".</p> <p>129-130 "I wanted to work in the Rainbow project because it is a positive LGBT affirming place and I would not have to worry about my sexuality being an issue in the workplace".</p>
	GAY AREA AND PINK- POUND	INCLUSION	<p>164-166 "I think LGBT people need a safe space to meet and be themselves but it does not always feel like we are being accepted by society it feels more like we are being segregated".</p> <p>524-532 "kids are told so much in personal development about like the dangers of alcohol and the dangers of drugs and when you go to university, don't drink alcohol when you are standing on your head, and stupid thing like that and how not to get a girl pregnant and this kind of thing and there's nothing to that it's done to teach kids about same sex relationships or places that you can go... there's really, essentially in secondary school, there's nothing that's done to prepare teenagers going to university if you get a job, you should go to a union and these are the unions that are LGBT friendly and these are the unions that are not.. And you know, things like that."</p>
		GOOD GAY	<p>175-177 "Yes, being gay and meeting the stereotype, e.g. making people laugh and acting camp will get you in some situations but being Gay and having a high economic status is better, more acceptable to society".</p> <p>611-618 "in a lot of same-sex relationships I know between man you always have one more times more likely you have the more effeminate partner and then you have the more masculine partner and they very much play to that heteronormative pattern which is quite interesting, I think and you will find that between the gay community that man</p>

			<p>have preferences, like I know personally my preferences, is someone who is more masculine than I am and I would never date someone as effeminate as myself, because it's all about fitting that pattern that you see your parents mimic".</p> <p>622-624 "Yeah, I'm so determined to have a family and so that I can like fit better into society I very want that normality, I want to drive away from my apartment, I don't wanna be in an apartment forever and I want to be a member of the PTA".</p>
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